DOCUMENT RESUME

ED 243 803 SO 015 665

AUTHOR McBride, Marjorie; And Others
TITLE China Curriculum for Secondary Schools.
INSTITUTION Connecticut Council for the Social Studies.
SPONS AGENCY Connecticut Humanities Council, the State Committee of the National Endowment for the Humanities.; Connecticut State Dept. of Education, Hartford. Bureau of Vocational Program Planning and Development.; U.S.-China People's Friendship Association. Connecticut Chapter.
PUB DATE [May 84]
NOTE 234p.
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01/PC10 Plus Postage.
DESCRIPTORS Art Expression; Chinese; *Chinese Culture; Communism; *Cultural Awareness; Cultural Education; Curriculum Guides; Economics; Ethnocentrism; Family Life; Females; Government Role; Interdisciplinary Approach; Learning Activities; Literature; Natural Resources; Political Attitudes; Regional Characteristics; Secondary Education; Sex Role; Social Studies; Traditionalism
IDENTIFIERS *China; Confucianism; Population Control

ABSTRACT

Designed to assist secondary teachers in teaching about China, this guide presents six units about the cultural and political patterns of Chinese life. Following a list of resources and audiovisual distributors, unit 1 provides opportunities to examine similarities and differences in Chinese and American world views, particularly attitudes of ethnocentrism. Unit 2 deals with the utilization of natural and human resources and considers China's geographical setting, historical uses of resources in China's traditional economy, and contemporary uses of resources due to modernization. Unit 3 focuses on family and family values and discusses Confucianism and the family system, marriage and family life in traditional and contemporary China, and education. Unit 4 examines the role of women, government population control policy, and status of national minorities. Unit 5 investigates topics of artistic expression including cultural continuity, literature as an expression of personal and social commentary, and symbolism in the arts. The final sections on politics and decision making describe the traditional dynastic political system, the role of the communist party, and the state bureaucracy and its structure. Each unit provides readings, resources appropriate to the unit topic, and learning activities. (LH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Arthur E. Soderlind
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☐ This document has been reproduced as received from the person or organization originating it.
X Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

ED243803

CHINA CURRICULUM FOR SECONDARY SCHOOLS

SO 015 665

Prepared under a grant from the Connecticut Humanities Council

With co-sponsors U.S. - China People's Friendship Association, Connecticut chapter, the Connecticut Council of Social Studies, and the State Department of Education

FOREWORD

The China Curriculum for Secondary Schools was prepared with much assistance from a variety of advisers. Dr. Colleen Kelly, a teacher at Roger Ludlow High School in Fairfield, Professor Bruce J. Esposito, professor of history at the University of Hartford, and Professor Norman Chance, professor of anthropology at the University of Connecticut contributed their knowledge and support. Chapters 1 - 4 are primarily the responsibility of Marjorie McBride, chapter 5 of Colleen Kelly and chapter 6 of Bruce Esposito. Ann Spitzer, manager of the Instructional Aids Department, University of Hartford, contributed her considerable expertise on audio visual materials. Dr. David Manning, president of the Connecticut Council for the Social Studies, Dr. Arthur E. Soderlind, social studies consultant at the state Department of Education, and Mrs. Luna Leach, U.S. - China People's Friendship Association, Connecticut Valley Chapter, provided much encouragement and support.

Marjorie McBride
Director of Curriculum Project

USING THE CHINA CURRICULUM IN SECONDARY SCHOOLS

The China Curriculum is designed to be used in a variety of ways. Because of its length, it is not necessarily intended to be used in its entirety; however, whole units may prove useful. Most teachers will find the curriculum may complement or supplement text materials. The curriculum provides or suggests additional readings and resource materials to develope a chosen area of study. The creative teacher will expand upon these, and create new units and topics, suitable to special class needs.

Flexibility in the use of the material is encouraged. While the curriculum has been planned primarily to assist the social studies teacher with a limited background in the study of China, we trust that all teachers using the materials will find them helpful. Units within the curriculum are suitable for inclusion in Chinese geography, world history, humanities, fine arts, political behavior, world affairs or English literature classes. Units may also be developed for use in independent study programs.

The overall purpose of the curriculum is to assist the teacher in stimulating interest in the study of China among students. With the help of these units students may be led to demonstrate greater knowledge of the cultural and political patterns of Chinese life. They will be exposed to the use of primary sources through readings and recommended resources. Through simulations, games, readings and other learning activities students will be given opportunities to improve their inquiry skills. Attitudinal goals of appreciation and understanding of Chinese perspectives are implicit within the unit themes and learning activities.

SELECTED SOURCES

In preparation of this China curriculum we found ourselves repeatedly consulting several references because of their usefulness. It is our thought that teachers may wish to order some of these volumes for their school library or for their personal library.

Bibliographies

Charles O. Hucker, China: A Critical Bibliography (Tuscon: The University of Arizona Press, 1962); Patricia Blair, Development in the Peoples's Republic of China: A Selected Bibliography (Washington, D.C.: Overseas Development Council, 1976); Mary Robinson Sive, China: A Multimedia Guide (New York: Neal Schuman. 1982); Alice Sange, Educators' Source Book on China (New York: Saur, 1981); Norman Tanis Comp., China in Books: A Basic Bibliography in Western Languages (Greenwich, Conn.: JAI Press, 1979).

Chronologies

Colin Mackerras, Modern China: A Chronology from 1842 to the Present (San Francisco: W.H. Freeman & Co., 1982).

Encyclopedias

Brian Hook, ed., The Cambridge Encyclopedia of China (Cambridge, Cambridge University Press, 1982); Frederic Kaplan et.al., Encyclopedia of China Today (New York: Harper & Row, 1981).

General Histories

O. Edmund Clubb, 20th Century China, 3rd ed. (New York: Columbia University Press, 1978); William T. De Bary, et.al., ed., Sources of Chinese Tradition (New York: Columbia University Press, 1960); Dun J. Li, The Ageless Chinese: A History, 3rd ed. (New York: Scribner's Sons, 1978); Edwin O. Reischauer, John K. Fairbanks, and Albert M. Craig, East Asia: The Great Tradition and Transformation (Boston: Houghton-Mifflin, 1978); Conrad Scherokauer, A Brief History of Chinese and Japanese Civilizations (New York: Harcourt Brace Jovanovich, Inc., 1978).

Curriculum Guides

Seymour Fersh, Asia: Teaching About/Learning From (New York: Teachers College Press, 1978); Arlene Posner, ed., China: A Resource & Curriculum Guide (Chicago:University of Chicago Press, 1976, 2nd rev. ed.).

Periodicals

Focus on Asian Studies (three times a year by The Asia Society, New York).

FORMATS

AT = Audio Tape
FS = Film Strip
R = Record
16 mm = Film
SL = Slide
VT = Video Tape

Audio Visual Distributors

American Friends Service Committee
160 North 15th Street
Philadelphia, Pennsylvania 19102
or
2160 Lake Street
San Francisco, California

American Library Color Slide Co., Inc.
P.O. Box 5810, Grand Central Station
New York, New York 10017
or
305 East 45 Street
New York, New York 10017

The Asia Society
112 East 64th Street
New York, New York 10021

Association Films, Inc.
Association Instructional Materials
600 Madison Avenue
New York, New York 10022

Art Color Slides, Inc.
235 E. 50 Street
New York, New York 10022

Boston University
Krasker Memorial Film Library
565 Commonwealth Ave.
Boston, Mass. 92215

BFA Educational Media
Division of Columbia Broadcasting System, Inc.
2211 Michigan Avenue
Santa Monica, California 90404

Carousel Films
1501 Broadway
New York, New York 10036

China Books and Periodicals
West Coast Center
2929 24th Street
San Francisco, California 91110
or
East Coast Center
95 Fifth Avenue
New York, New York 10003

Chinese Information Service
100 West 32nd Street
New York, New York 10001

Contemporary Films, McGraw Hill
Dept. AR, 1221 Avenue of the Americas
New York, New York 10020

Demco Educational Corporation
Box 1488
Madison, Wisconsin 53701
or
Box 7767
Fresno, California 93727

Educational Audio Visual
Pleasantville, New York 10570

Embassy of the Republic of China
Office of the Press Counselor
Washington, D.C. 20004

Encyclopedia Britannica Educational Corp.
425 North Michigan Avenue
Chicago, Illinois 60611

Felix Greene Films
1765 Fulton Street
Palo Alto, California 94303

Films Incorporated
1144 Wilmette Avenue
Wilmette, Illinois 60091

Great Plains Instructional TV Library
Box 80669
Lincoln, Nebraska 68501

Harvard University Press
79 Garden Street
Cambridge, Massachusetts 02138

Indiana University
Audio-Visual Center
Bloomington, Indiana 47401

International Film Bureau
332 S. Michigan Avenue
Chicago, Illinois 60604

Kent State University
Audio Visual Services
Kent, Ohio 44242

Learning Corporation of America
711 Fifth Avenue
New York, New York 10022

McGraw-Hill Films
330 West 42nd Street
New York, New York 10036

Media Services Center
Film Library
211 Steele Road
West Hartford, CT 06117

Michigan State University
Instructional Media Center
East Lansing, Michigan 48824

Minneapolis Institute of Arts
Audio Visual Center
201 East 24th Street
Minneapolis, Minnesota 55404

The National Committee on U.S.-China Relations
777 United Nations Plaza
New York, New York 10017

National Educational Television
Film Service
Audio Visual Center
University of Indiana
Bloomington, Indiana 47401

National Film Board of Canada
1251 Avenue of the Americas
New York, New York 10020

New York University
Film Library
26 Washington Place
New York, New York 10003

The Ohio State University
Dept. of Photography and Cinema
156 West 19th Avenue
Columbus, Ohio 43210

Pennsylvania State University
Audio Visual Services
Special Services Bldg.
University Park, PA 16802

Society for Visual Education, Inc.
Singer Education Division
1345 Diversey Parkway
Chicago, Illinois 60614

Syracuse University
Film Library
Syracuse, New York 13210

Time-Life Education
100 Eisenhower Drive
Paramus, New Jersey 07652

Universal Color Slide Co.
136 W. 32 Street
New York, New York 10001

U.S.-China Peoples Friendship Association
41 Union Square West (Rm. 611)
New York, New York 10003

University of California, Berkeley
University Extension
Media Center
Berkeley, California 94720

University of Connecticut
Center for Instructional Media and
Technology
Storrs, Connecticut 06268

University of Iowa
Audio Visual Center
Iowa City, Iowa 52242

University of Illinois
Visual Aids Service
Division of University Extension
Champaign, Illinois 61820

University of Kansas
Film Rental
Continuing Education Bldg.
Lawrence, Kansas 66045

University of Michigan
Audio Visual Center
416 Fourth Street
Ann Arbor, Michigan 48103

University of Minnesota
Audio Visual Library Service
3300 University Avenue, S.W-
Minneapolis, Minnesota 55414

University of Wisconsin - Extension
Bureau of Audio-Visual Instruction
P.O. Box 2093
Madison, Wisconsin 53701

West Glen Films
Division of West Glen Communications, Inc.
565 Fifth Avenue
New York, New York 10017

TABLE OF CONTENTS

UNIT I IDENTITY

How We See Others I- 2

Ethnocentrism and the Middle Kingdom I- 7

East Meets West I-12

UNIT II UTILIZATION OF RESOURCES - NATURAL AND HUMAN

China's Geographical Setting II- 3

Historical Use of Resources - China's Traditional Economy II-24

Contemporary Use of Resources - Communes and Modernization II-30

UNIT III FAMILY AND FAMILY VALUES

Confucianism and the Family System III- 2

Marriage and Family Life in Traditional and Contemporary China III- 7

Education III-22

UNIT IV WOMEN, POPULATION AND NATIONAL MINORITIES

Role of Women IV- 2

Governmental Population Control Policy IV-18

Status of National Minorities IV-27

UNIT V ARTISTIC EXPRESSION

Cultural Continuity V- 2

Literature as an Expression of Personal and Social Commentary V- 9

Symbolism in the Arts V-16

UNIT VI POLITICS AND DECISION MAKING

Traditional Dynastic Political System VI- 4

Role of The Chinese Communist Party VI-10

Role of The State Bureaucracy and Its Structure

UNIT ONE: IDENTITY

Themes to Pursue: Who are the Chinese?
How do they perceive themselves?
How do others perceive them?

Discussion:

The search for identity is common to us all as individuals, as nations and cultures, and as members of the human race. Therefore, a unit on identity provides not only the occasion to look at the Chinese but also to look at ourselves. The unit contains opportunities to examine similarities and differences of the "world view" of Chinese and Americans. It is an especially good time to examine attitudes of ethnocentrism and other problems of looking at different cultures. Students should be encouraged to consider their own stereotypes, their own ethnocentric attitudes and their own cultural conditioning in approaching other cultures. They should begin to understand how our attitudes about people are shaped.

As a result of this unit, students should be able to:

Explain the meaning of stereotype and ethnocentrism and how they affect us in looking at other cultures.

Describe the attitudes of westerners toward China and the attitudes of the Chinese toward the foreigners in general terms in their contacts with each other from the 16th to 19th centuries.

Appreciate the problems of accurately describing another culture as an outsider.

Topics which can be used to develop this unit are:

1. How We See Others
2. Ethnocentrism and the Middle Kingdom
3. East Meets West

HOW WE SEE OTHERS

Reading #1: "How We See Others" by Marjorie McBride

The dictionary defines the word "stereotype" first as "a mental printing plate cast from a matrix that is molded. . ." From this plate identical, fixed, unvarying copies are reproduced. The meaning of the word, therefore, has been expanded to include our convictions and impressions that people and groups can be considered to typify or conform to an unvarying pattern. Walter Lippmann, an American political writer of the first half of the 20th century, is often credited with popularizing the use of the word stereotype in this latter sense.

Each of us carries around in our minds certain impressions or images of other groups of people. These impressions may be very vague or very specific, but often are not based on actual experience.

Why do we form these stereotyped impressions? Walter Lippmann explained that "the real environment is altogether too big, too complex, and too fleeting for direct acquaintance. We are not equipped to deal with so much subtlety, so much variety, so many permutations and combinations. And although we have to act in that environment, we have to reconstruct it on a simple model before we can manage with it."[1] Therefore, the sterotype is a kind of shortcut in our thinking, a simplification , even oversimplification, of our view of reality. This view of reality then serves as a guide for our actions. "Human behavior takes place in a relation to a pseudo-environment -- a representation, which is not quite the same for any two individuals, of that they suppose to be -- not what is -- the reality of things . . . men react to their ideas and images, to their pictures and notions of the world, treating these pictures as of they were the reality."[2]

Where do the pictures in their heads come from? Some of our attitudes are the result of ignorance and limited direct experience with many groups of people. Sometimes we engage in deliberately deceiving ourselves to ease our consciences or justify our actions. Movies and television often serve to create inaccurate or distorted images. We often adopt the stereotypes we hear repeated by parents and friends.

But generalizations about people as individuals or groups can be dangerous. "Few people realize how much the existence of stereotypes may color our relations with other peoples, even to the extent of seeing them differently as a result. Psychologists have long known that our perceptions of the external world, and particularly of human beings, are determined not only by what is

out there, but also by what is in ourselves. What we see is determined in part by what we expect to see. If we beleive, for example, that Italians are noisy, we will have a tendency to notice those Italians who are indeed noisy; if we are in the presence of some who do not fit the stereotype, we may not even realize that they, too, are Italian. If someone points that fact out to us and says: 'Look, those people are Italians, and they are not noisy,' we can always dismiss them as exceptions."[3]

One classic example of stereotypes affecting our perceptions was the study done several decades ago at Harvard University in which a version of the game "gossip" was used. A picture of a subway scene was shown, which included two men standing, one white and one black. The white man had an open razor in his belt. One student was shown the picture and he in turn described what he had seen to a second student. He then gave the description to a third and so on through 8 or 10 accounts. In more than half of the experiments the razor wound up in the belt of the black man and sometimes he was waving it violently at the white man. The open razor fit a then-popular stereotype of blacks. However, when the subjects shown the pictures were themselves black or children, this movement of the razor did not occur.

Stereotypes are difficult to change. Often we cling to our stereotypes, even when our personal experiences do not match our previously conceived notions. The tendency is to view contrary evidence as "exceptions to the rule." Sometimes we change stereotype to justify our actions. In the 19th century Chinese in the U.S. went from being "thrifty, sober, lawabiding, most worthy of our newly adopted citizens" in the newspapers to "unassimilable, clannish, criminal, debased, deceitful, and vicious", when Americans wanted to reduce competition from Chinese workers.

It should be apparent that although the "pictures in our heads" may be convenient and even comforting, they can prevent any real understanding of other cultures and people.

[1]Walter Lippmann, Public Opinion (New York: MacMillan Co., 1922), Chapter 1.

[2]Walter Lippman, Essays in The Public Philosophy (Boston: Little Brown and Company, 1955), Chapter 8.

[3]O. Klinebert, "Pictures in our Heads", UNESCO Courier,VIII (September, 1955), p.6.

Resources appropriate to the topic "How We See Others:"

1. For general studies see Seymour Fersh, ed., Learning About People and Cultures (Evanston: McDougal, Littel and Company, 1974), a good reading on stereotypes is contained in this book, pp. 61-65, while the reading deals with our stereotypes of Africa and how these are distorted, inaccurate images, the concept of stereotypes is so well presented it could be used very easily if this section is handled as an introduction to the study of China or other cultures, the article is by Susan Hall and in this collection is entitled "What We Know Is Often Not So: Africa and Africans."

2. Relevant films, filmstrips, and cassettes are "Misunderstanding Chin," available from CBS, at a cost of $600, there is however, a kit with two filmstrips and two tapes based on the film available from Nystrom, it may be borrowed from Yale Outreach Program Center for East Asian Studies, New Haven, there is also a teacher's guide to the film available from BAYCEP (Bay Area China Education Project) that contains very good exercises on stereotypes; "Chinese and Americans: Mutual Perceptions" (China Council of Asia Society, 1980). is a two part slide/cassette presentation; "Perception/Misperception, China/USA," prepared by the Center for War/Peace Studies and produced by Warren Schloat Productions, it contains five filmstrips and five cassettes plus a set of student booklets and a teacher guide with many good discussion questions and activities, filmstrips #1 Images of Others and #2 Exploring Perceptions are related to the topic of stereotypes and perception patterns, filmstrip #2 is done without any accompanying tape.

3. See the following references for more specialized studies on perceptions: John Gittings, A Chinese View of China (New York: Pantheon Books, 1973); Harold R. Isaacs, Images of Asia (New York: Capricorn Books, 1958); Harold R. Isaacs, Idols of the Tribe, Group Identity and Political Change (New York, 1975).

Learning Activities for "How We See Others"

The class can conduct a survey of attitudes in the school towards different groups of people. There are several formats which can be used.

1. Provide responders with a list of descriptive terms. Some should be negative, some positive, and some neutral in terms of our own cultural values. Examples: imaginative, aggressive, cruel, pleasant, hard-working, dull, religious, small stature, etc. There should be about 20 terms. On the survey sheet, responders should pick five terms (by number will make it easier) which they associate with each ethnic group listed. The 20 terms will necessarily be limiting, but what students should look for is any emerging pattern of stereotypes. Have students chart the frequency of responses on each ethnic group.

2. Use a list of opposites and have responders indicate relation of the ethnic group to either term. The lists for each group should be identical.

Example:

AMERICANS

	VERY CLOSELY RELATED	QUITE CLOSELY RELATED	SLIGHTLY RELATED ONLY	NEUTRAL	SLIGHTLY RELATED ONLY	QUITE CLOSELY RELATED	VERY CLOSELY RELATED	
SMALL	_____ :	_____ :	_____ :	_____ :	_____ :	_____ :	_____	LARGE
PASSIVE								AGGRESSIVE
KIND								CRUEL
STRONG								WEAK
ETC.								

Again, the important thing is to tabulate responses to find out if there is a pattern of stereotypic thinking present.

3. Have responders rank on a scale of 1 to 5 items on a list of characteristics in relation to how strongly they think the terms describe the group. The lists should be identical for each group.

Example:

AMERICANS

Use numbers 1 (not a group characteristic) to 5 (strong group characteristic) to indicate the extent you associate the following terms with Americans.

ARROGANT	RELIGIOUS
HARD-WORKING	AGGRESSIVE
OPTIMISTIC	IMPATIENT
APATHETIC	INVOLVED

Be sure terms cover a wide range of positive, negative and neutral characteristics. Students should tabulate responses for evidence of stereotypes.

ETHNOCENTRISM AND THE MIDDLE KINGDOM

Reading #1: "One Hundred Percent American" by Ralph Linton*

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajama, a garment of East Indian origin, and lying in a bed built on a pattern which originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native to Asia Minor; or silk, whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in southwestern Asia. If the weather is cold enough he may even be sleeping under an eiderdown quilt invented in Scandinavia.

On awakening he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution; he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his ablutions in the midst of such splendor. But the insidious foreign influence pursues him even here. Glass was invented by the ancient Egyptians, the use of glazed tile for floors and walls in the Near East, porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot very briefly and unintentionally place his posterior.

In this bathroom the American washes with soap invented by the ancient Gauls. Next he cleans his teeth, a subversive European practice which did not invade America until the latter part of the eighteenth century. He then shaves, a masochistic rite first developed by the heathen priest of ancient Eqypt and Sumer. The process is made less of a penance by the fact that his razor is of steel, an iron-carbon alloy discovered in either India or Turkestan. Lastly, he dries himself on a Turkish towel.

*Ralph Linton, "One Hundred Percent American," The American Mercury, 40 (1937, 427-29. Reprinted by permission of the American Mercury, P.O. Box 1306, Torrence, Calif. 90505

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens then with button whose protoypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate, but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall even when common sense tells him that the authentically American costume of gee string and moccasins would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Egypt and cut to a pattern which can be traced back to ancient Greece, and makes sure that they are properly polished, also a Greek idea. Lastly, he ties about his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by seventeenth-century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here a whole new series of foreign things confronts him. His food and drink are placed before him in pottery vessels, the popular name of china - which is sufficient evidence of their origin. His fork is a medieval Italian invention and his spoon a copy of a Roman original. He will usually begin the meal with coffee, an Abyssinian plant first discovered by the Arabs. The American is quite likely to need it to dispel the morning-after effects of overindulgence in fermented drinks, invented in the Near East, or distilled ones, invented by alchemists of medieval Europe. Whereas the Arabs took their coffee straight, he will probably sweeten it with sugar, discovered in India, and dilute it with cream, both the domestication of cattle and the technique of milking having originated in Asia Minor.

If our patriot is old-fashioned enough to adhere to the so-called American breakfast, his coffee will be accomanied by an orange, domesticated in the Mediterranean region, a canteloupe, domesticated in Persia, or grapes, domesticated in Asia Minor. He will follow this with a bowl of cereal made from grain domesticated in the Near East and prepared by methods also invented there. From this he will go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near Eastern cosmetic. As a side dish he may have the egg of a bird domesticated in southeastern Asia or strips of the flesh of an animal domesticated in the same region, which have been salted and smoked by a process in northern Europe.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train - the train, not the sprinting, being an English invention.

At the station he pauses for a moment to buy a newspaper, paying for it with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a procees invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dire results to our instituions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a one hundred percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

Resources appropriate to the topic "Ethnocentrism and the Middle Kingdom:"

1. For general studies see Seymour Fersh, Learning About Peoples and Cultures (Evanston: McDougla, Little, and Company, 1974), there are several very good readings in this book that can be used effectively in this unit, "Captain Stormfield's Visit to Heaven," by Mark Twain is included, pp. 11-13 (if you do not have a copy of the Fersh book this article could be used from a collection of Twain stories, it is a delightful piece), it also contains an article "Our Place on Earth," by Marshall G.S. Hodgson, pp. 19-22, which demonstrates the ethnocentric attitudes of the ancient Chinese, medieval India, the Middle East, medieval west Europeans, and modern westerners, this article is a very good one to introduce the idea of "world view" and the Chinese idea of the "Middle Kindom," another article "Observation Through the Cultural Looking Glass," introduces ethnocentrism, xenophobia, and related ideas of how we look at other cultures, pp. 31-36; Leon Hellerman and Alan L. Stein, eds., China: Readings on the Middle Kingdom (Simon and Schuster, 1971). there is an article "The Center of the Earth: the Middle Kingdom," by Hugo Portisch which presents logical reasons why the Chinese came to adopt this world view; John King Fairbank, The United States and China (Cambridge: Harvard University Press, 1958); Lin Yutang, My Country and My People (New York: John Day, 1935); Lily Abegg, The Mind of East Asia (London: Thames and Hudson, 1952).

2. Relevant films, filmstrips, and cassettes are:

TITLE	FORMAT				SOURCE
China: Centruy of the Revolution, Pt. 1, Search for National Unity 1800-1927	16mm	1967	b/w	29 min.	U. Michigan
Forbidden City	16mm	1973	c	43 min.	U. Michigan
China: Roots of Madness	16mm	1967	b/w	82 min.	Kent State U.
China: Coming of the West	16mm	1977	c	20 min.	Indiana U.
Agonies of Nationalism: 1800-1927	16mm	1972	b/w	23 min.	Syracuse U.

3. See the following references for more specialized studies, Frances L.K. Hsu, American and Chinese: Two Ways of Life (New York: Henry Schuman, 1953); Frances C.M. Wei, The Spirit of Chinese Culture (New York: Scribner, 1947); Arthur H. Smith, Chinese Characteristics (New York: Rivell, 1894).

Learning Activities for "Ethnocentrism in the Middle Kingdom"

1. Using atlases or other maps, show students a variety of world maps that have different nations or continents in the center.

Examples:

Mercator projection with the Prime Meridian in the center
Mercator projection but with the U.S. in the middle and Asia split
Projection with China in the middle (the Chinese, of course use this and they might be available through stores such as China Books and Periodicals in New York City)

What do these projections say about their view of themselves and the rest of the world? What distortions appear on the maps in the process of emphasizing themselves? (This can be used to review concepts of geography such as latitude, longitude, continental size, and the distortions that occur regarding these lines on flat maps.)

2. Find samples of ethnocentrism in books, newspapers, magazines, etc. A textbook study by the Asia Society can be useful in helping acquaint students with examples from textbooks often used; they can even examine their own. Analyze and evaluate the examples collected as to the degree and quality of ethnocentrism. Distinguish between national or ethnic pride and ethnocentrism. See Asia in American Textbooks (New York: Asia Society, 1966). This can be obtained from the Asia Society, Inc., 725 Park Ave., New York, New York 10021.

3. Look at historical examples of American ethnocentric attitudes that either become or shaped U.S. history. This is more easily done with students who have had a U.S. history course. Historical examples which might be used (but are certainly not limited to) the following:

"manifest destiny"and western expansion
"protector" of the western hemisphere
"mission" to spread democracy
"policeman to the world"
Social Darwinism and imperialism

EAST MEETS WEST: ATTITUDES TOWARDS EACH OTHER

Reading #1*

The Chinese have all the native charm of children and their weaknesses. They are kind, as children are kind; and cruel, as children are cruel. Children either love a pet to death or subject it to tortures that would shame the lowest savage just to see it squirm and squeal - so do the Chinese indulge themselves. . . The Chinese are as trustful and loyal as children, and yet suspicious, secretive and circuitous in their methods as only children can be. They are suspicious and sensitive, but affectionate and trusting - as only children are. Like children they are wilful, proud, independent, recalcitrant and resentful of correction, but under sustained and reasonable discipline are the most docile, tractable, and responsive people on earth - like nothing so much in fact as good schoolboys. We all know how graspingly mean and selfish a child can be at one moment and how foolishly and lavishly generous he can be the next, acting under impulses which we cannot grasp; the Chinese are the same. They are timid, but bold; peace loving, but warlike; painstaking and undefatigable workers, and at the same time careless, slipshod and shirking, just as they happen to be used and inspired, as children are. . .

Superficially China has a great many serious problems to face and the world has much to do to arrange for lasting placid relations between the East and West. But it is the purpose of these essays to demonstrate what will here be stated as a fundamental hypothesis: that most of China's ills have grown out of her own and our failure to appreciate that the Chinese mind is as a child's mind - the mind of a precocious child at its best and worst. If China's ills are to be paid at our door, as her propagandists say, it is because we have failed to realize that we are dealing with children, because we have treated the individual Chinese as an adult and the nation as a grown-up. . .

To any intelligent person living in the East, it is evident that China's present state is primarily due to the complete breakdown of discipline and of respect for authority, upon which the maintenance of order has depended since the beginning of things Chinese, and without which the Chinese masses are no more a nation than a masterless horde of young hoodlums at large in a school.

It is also apparent to students of Oriental history that, for peculiar reasons of their own, the Chinese are utterly incapable

*Rodney Gilbert, What's Wrong With China (London: John Murray Publishers Ltd., 1926), pp. 25-26.

of restoring order dependant upon respect for native aythority, chiefly because no native authority worthy of respect exists or is likely to exist, and because weaklings and hypocrites can no more restore order in a nation of schoolboy minds than they can govern and reshape a demoralized school.

It is further obvious to all of us in the East that foreign influence and imported ideas had, of necessity, much to do with the collapse of that imperial authority which sufficed for China's good order before we meddled with her, but having done the damage, it would not be a feeble sense of responsibility indeed that would prompt us to say "hands off" now, just because the demoralized Chinese shouted for it, when a firm hold upon the situation would right matters.

Reading #2 *

CITIES

Looking out the window of the descending plane, a beautiful city emerges on the horizon: patches of houses neatly divided by symmetric streets, skyscrapers standing up like match boxes, toy-like cars moving deceptively slowly on the superhighways. This is a big city that extends beyond the horizon. We can't see the end even from the plane.

This is Los Angeles. This is our first glimpse of the United States.

As a member of the delegation of Chinese Journalists, I have logged over 10,000 li (one li equals one-third of a mile) in three weeks, visiting nine major cities, from Los Angeles on the Pacific Coast to New York on the Atlantic Coast, from Detroit on the north-eastern border to St. Louis in the heartland of America. What I have caught is nothing more than a glimpse of America.

The first to catch your eyes are the tall structures, of which the United States proudly boasts so many. In St. Louis, we saw the famous stainless steel arch by the Mississippi River. It rises nearly 200 meters like a silver rainbow, visible from all corners of the city. In Detroit, we stayed at the 73-story high "Renaissance Center," an ultra-modern structure with several circular glass towers, reflecting the daring design of the architects. In New York, we were invited to dine at the World Trade Center, housed in the famous 110-story twin towers. These two skyscrapers daily attract 80,000 tourists. The huge dining halls on top of the towers can accomodate 20,000 people. The elevator ride to the 107th floor takes only one minute, From there, known as "Windows on the World," one gets the majestic view of New York illuminated by millions of lights at night.

But the skyscrapers also give you a feeling of abnormal development. The tall buildings block sunshine, making the pedestrians in the streets look as if they were in dark valleys. The people look so small by comparison, as if they were about to be crushed by the capitalist monsters.

Needless to say, there are many cars on the streets. But you don't see traffic police at the intersections, where lights are all

*Wang Jo-shui, "A Glimpse of the United States," People's Daily, October 17, 18 and 19, 1978. This translation by Ta-Ling Lee, Southern Connecticut State College appeared in the American Association for Chinese Studies Newsletter, Spring, 1979.

controlled automatically. Traffic is orderly and noise is low.

While it is good to have many cars, they also cause many problems such as the consumption of energy resources and air pollution . The United States used 920 million tons of oil last year, 40% of which was gasoline burned by cars, This is a tremendous amount.

Service industry is flourishing, particularly hotels and restaurants. All large cities have many Chinese restaurants. Shops are stocked with dazzling arrays of goods. Service personnel are most courteous, whether aboard planes or in hotels, restaurants or stores. But then. there is the thing called "tip." In some individual cases, you have to give a tip even for going to the restroom. At any rate, services are good all-round - that is, if you can afford to pay.

In Washington, D.C. we cruised on the Potomac River. When I commented on the beautiful scenery, our guide said she was glad that we liked the place. She continued: "We have beautiful things as well as ugly things. We have good as well as bad things. It all depends on what you want to see.

She is right. The Potomac River itself is a seriously polluted river.

Pollution is a common problem in the cities. It is one of the serious concerns of the American people.

But environmental sanitation work is quite good. Even in late summer, we saw few flies in the cities. Streets are very clean, with the exception of New York City.

This city reputedly the world's most prosperous, is in deep financial trouble. The streets are full of potholes and poorly swept.

It is said that the downtown areas of most old cities like New York are decaying. The rich people are moving out of the cities for many reasons: pollution, traffic congestion, high crime rate, etc. Americans call this phenomenon "the decay of the big cities."

In Detroit, we rode in a taxi once. The car looked beat up and there is a glass partition between the front and back seat. We asked why and the driver told us that it is bullet-proof glass, because there have been so many cases of drivers being robbed by passengers. In New York, we saw many taxis carrying the sign "Five Dollars Only" on the glass partition. It means; "It is not worthwhile to rob me."

The day we were scheduled to leave New York, a good American driver took us on a ride through the "other" side of the city. In

Brooklyn, we saw dilapidated houses. This is New York's slum. On Broadway, the driver pointed to us the porno-movie houses and strip-tease joints. He also pointed out to us many prostitutes.

WASHINGTON

In Washington, we visited the White House and Capitol Hill. Both places are open to the public from Tuesday through Friday. Of course, during the tour, you must follow the guide and cannot go off on your own.

When Congress is in session, not just the press, but ordinary people can go in and listen from the visitor's gallery. What about troublemakers? Don't worry, there are security guards. Whoever wants to create a nuisance there will be grabbed by the neck and thrown out.

Both the White House and the Capitol Building have many art objects on display. In the dome of the Capitol Building, the ceiling is covered with painting similar to the religious paintings from renaissance Italy. The only difference is that the figure in the center is neither Virgin Mary nor Jesus, but George Washington, surrounded by many angels symbolizing freedom and victory. The guide told us this was painted by an Italian over a hundred years ago. People now call him "Capitol Michelangelo."

There are many busts in the Capitol Building, of famous statesmen and scientists in American history. The United States is a country where scientists are respected.

At the Museum of Technology and History in Washington, I saw a statue. It looks like a Greek sculpture at a distance, but it is George Washington. With one hand extended out and the other hand holding a cane, his posture bears a close resemblance to that of Zeus in Greek mythology. He is surrounded by lesser statues, symbolizing arts, science and technology. This is to indicate that only through the blessing and guardianship of the Zeus-like George Washington was the flourishing of the pursuit of arts, science and technology made possible.

But of course this is a work over 100 years old. This type of deification of Washington is long an idea of the past. There remain many memorials to Washington, however, including the famous Washington Monument which we did not have time to visit. We did, however, visit his native place, Mount Vernon. His grace is rather modest, compared with his large estate. Many of his memorabilia are well preserved at his home, where tourists keep coming. Washington is always a figure of whom American people are very proud.

But when I asked a high school teacher during the tour who is the person the majority of American young people admire most, she

hesitated and couldn't give an answer. Then she said that among the blacks, there is no question that the black minister, Martin Luther King, Jr., is the most admired.

RELIGION

When we reached the United States we learned that Pope Paul VI had just died. During our stay, news about the forthcoming election of the new Pope often dominated the headlines.

Every hotel room has a copy of the Bible. When we visited the White House, I noticed there were two books on the President's desk, one of which was the Bible. The Bible is among the best-selling books in the United States, selling 8.5 million copies a year.

I once saw in the American newspaper an opinion poll with such a question: Do you think President Carter is a devout Christian? Because a large number of people continue to respond in the affirmative, the newspaper says there is still hope for the President to restore his prestige.

It appears that in the United States, in addition to the individually-based bourgeois ideas of democracy, the other leading ideology is Christianity.

Because few people have religious beliefs in China, we tend to overlook the importance of religion in other countries. A booklet from the U.S. Information Office says only three percent of U.S. population declare themselves as not having a religion. That means 97% of the population are religious. This is an extremely large number. But when I posed the question to a professor of philosophy at the University of Missouri, he shook his head and said not that many. He said he saw the figure somewhere about 60%. In any case, there is no question that a majority of the American people are religious.

How can religion continue to retain such influence on the people in a country scientifically and technologically so advanced as the United States? The answer lies in the needs of the ruling class and in the failure of the people to control their own destinies. I know for a fact that in the 1950's, among the American soldiers in Korea, narcotics and religious activities were very prevalent. U.S. newsmen correctly pointed out at the time: spiritual misery and emptiness.

Once, an elderly woman having a meal at the same table with us told us that she could not understand how a person could live without religion. To her, it would mean a life without hope.

But what about the young people? Those gum-chewing young people wearing cowboy jeans, how do they view life? What are they searching spiritually?

True, indolent hippies have largely disappeared. Most young people today only want a good job and a comfortable life. They are politically indifferent and they have lost enthusiasm in religion. Others are still searching for the meaning of life.

At a motel in Tennessee, we were approached by a bearded, long-haired young man who asked us if we were Chinese. He said he would very much like to talk to us.

He was a college student and as we soon discovered, he was interested in the philosophy and religion of China and India. He was fed up with the materialistic culture of the West and he wanted to find salvation and peace of mind in the Eastern religion.

Unfortunately, we did not have time to talk more with him.

It is said that Christianity is in decline and many Christians are turning to Eastern religions, including Taoism, Buddhism and Hinduism. It looks as though many people in the United States need God more than ever. As Voltaire once said, if there was no God, they would have to invent one.

THE PEOPLE

There are many attractive things in America, but it is the American people - their friendship for the Chinese people - that impressed me most.

Our host organization, the American Association of Newspaper Editors, made very meticulous arrangements for our tour. We were warmly received at every stop of our visit with a lot of goodwill. People showed genuine interest in us and talked with us. As emissaries of the Chinese people, we felt very proud.

The life styles of the American people are very different from ours. At first sight, you might feel that they wear all sorts of weird-looking clothes just like they would feel that we wear monotonous-looking clothes. At the home of a union official in Detroit, a lady was curious about the Sun Yat-sen tunic I was wearing and she began to ask me questions: "What kind of suit is this? Are you usually dressed like this? Why don't Chinese women wear the kind of colorful dresses we Americans wear? Why do Chinese young people not wear cowboy jeans?" I told her that young people in China do not like to wear cowboy jeans because of different living habits. In the past, some Americans coming to China wondered why Chinese women wore long pants in the hot summer instead of skirts. But now more and more Chinese girls are wearing skirts while it is fashionable for American girls to wear bell bottoms or jeans instead of skirts.

In addition to different habits, there are more important di-

vergences: different social systems, different ideologies, different traditions and above all, the prolonged cut-off of communication between the two countries. This lack of contact resulted in many Americans regarding China as a mysterious country and many Chinese regarding the United States as a strange country..

But with more contacts, Americans will find China not all that mysterious and Chinese likewise will find the United States not all that strange either. Our two peoples can indeed enhance our mutual understandings.

There are many things we can learn from the American people. True, capitalist life style is characterized by indulgences and material comforts, but that is only part of the full picture.

Americans are famous for their efficiency. They are serious and conscientious while on the job and never mix work with loafing. We gained a deep impression of this during our visits to numerous newspapers, television stations, news agencies, plants and research institutes. People would raise their heads to say hello to us and immediately go back to their work. We saw no loafers or wanderers.

Although there are playboys and wayward girls among the young people, there are many who are studying hard and working hard. Americans like to call their society a "consumer society." The simple fact is that if there is no production, there would be no consumption. If all members of the society were to indulge in easy life and material comforts, this society would have perished a long time ago. Without the hard work of a large number of workers and scientists, it would be hard to see how American production could reach the level today, and how America has succeeded in sending men to the moon.

Americans are not conservative and they are not afraid of blazing new trails. In this highly competitive capitalist society, you will be washed out if you do not constantly make technological improvements. Although American technology level is first-rate in the world, Americans do not refuse to learn from others. For example, during the days of Hitler amd particularly after the downfall of Hitler, many German scientists were welcomed to the United States who have since helped the technological advancement of this country. This is a well known fact.

The Japanese too are anxious to learn from others. Our American friends tell us that the Japanese learn from America and in many areas have surpassed America. An executive at the Ford Motor Company admits that Japan's Toyota cars are among Ford's tough competitors. At the CBS Headquarters in New York, two color television sets in the President's office are Japan-made. And the President openly said to us: "Japanese television sets are superior to American-made sets. I ask myself: If the Japanese can do it , why can't we?"

We should do even better than the Japanese. The Japanese have learned both American computers and American strip tease. We must learn the good things from the advanced capitalist countries while at the same time resist all their decadent things. We should learn their science, but at the same time reject their philosophy. We must derive lessons from their experience. Many well-intentioned American friends express the hope to us that in our efforts to achieve the four normalizations in China, we avoid American strip-tease. We must learn the good things from the advanced capitalist countries while at the same time resist all their decadent things. We should learn their science, but at the same time reject capitalism.

Reading #3*

TREATY OF NANKING, 1842

Article I. There shall henceforth be Peace and Friendship between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty the Emperor of China, and between their respective Subjects, who shall enjoy full security and protection for their persons and property within the Cominions of the other.

Article II. His Majesty the Emperor of China agrees, that British Subjects, with their families and establishments, shall be allowed to reside, for the purpose of carrying on the Mercantile pursuits, without molestation or restraint at the Cities and Towns of Canton, Amoy, Foochow-fu, Ningpo and Shanghai . . .

Article III. It being obviously necessary and desirable, that British Subjects should have some Port whereat they may careen and refit their Ships, when required, and keep Stores for that purpose, His Majesty the Emperor of China cedes to Her Majesty the Queen of Great Britain, etc. the Island of Hong Kong. . .

Article IV. The Emperor of China agrees to pay the sum of Six Millions of Dollars as the value of Opium which was delivered up at Canton in the month of March 1839, as a Ransom for the lives of her Britannic Majesty's Superintendent and Subjects, who had been imprisoned and threatened with death by the Chinese High Officers.

Article VI. The Government of Her Britannic Majesty having been obliged to send out an Expedition to demand and obtain redress for the violent and unjust Proceedings of the Chinese High Authorities towards Her Britannic Majesty's Officer and Subjects, the Emperor of China agrees to pay the sum of Twelve Millions of Dollars on account of the Expenses incurred. . .

TREATY OF WANG-HSIA, 1844

Article I. There shall be a perfect, permanent, and universal peace and a sincere and cordial amity between the United States of

*Excerpts are from the Treaty of Nanking, 1842, and Treaty of Wang-Hsia, 1844, the first between China and Great Britain, the second between China and the United States.

America on the one part, and the Ta-Tsing Empire on the other part, and between their people respectively, without exception of persons or places.

Article II. Citizens of the United States resorting to China for the purpose of commerce will pay the duties of import and export prescribed by the Tariff which is fixed by and made a part of this Treaty. They shall in no case be subject to other or higher duties than are or shall be required of the people of any other nation whatever. . .If the Chinese Government desire to modify in any respect the said Tariff, such modifications shall be made only in consultation with Consul or other functionaries thereto duly authorized in behalf of the United States, and with consent thereof. And if additional advantages or privileges of whatever description be conceded hereafter by China to any other nation, the United Stated and the citizens thereof shall be entitled to a complete, equal, and impartial participation in the same.

Article III. The citizens of the United States are permitted to frequent the five ports of Quangchow, Amoy, Fuchow, Ningpo, and Shanghai, and to reside with their families and trade there, and to proceed at pleasure with their vessels and merchandise to or from any Foreign port and either of the said five ports, and from either of said five ports to any other of them; but said vessels shall not unlawfully enter the other ports of China. . .

Article XIX. All citizens of the United States in China peaceably attending to their affairs, being placed on a common footing of amity and goodwill with subjects of China, shall receive and enjoy, for themselves and everything appertaining to them, the special protection of the local authorities of Government, who shall defend them from all insult or injury of any sort on the part of the Chinese.

If their dwellings or their property be threatened or attacked by mobs, incendiaries, or other violent or lawless persons, the local officers, on requisition of the Consul, will immediately dispatch a military force to disperse the rioters, and will apprehend the guilty individuals and punish them with the utmost rigour of the law.

Article XXI. Subjects of China who may be guilty of any criminal act towards citizens of the United States shall be arrested and punished by the Chinese authories according to the laws of China, and citizens of the United States who may commit any crime in China shall be subject to be tried abd punished only by the Consul or other public functionary of the United States thereto authorized according to the laws of the United States; and in order to the prevention of all controversy and disaffection, justice shall be equitably and impartially administered on both sides.

Reading #4*

THE CONCH HORN SOUNDS

In bright sunshine, I walked along a highway by the sea to the headquarters of a PLA company to attend a meeting of the army and people for joint operations in defense of the motherland. As I rounded a green hill, a wide bay appeared.

A teen-aged girl with two pigtails was sitting on a rock by the edge of the sea-shore. Her face was sun-tanned and her big eyes flashed with boldness and intelligence. She was holding a conch horn with a flaming crimson silk tassel hanging from it. By her side was a boy of her own age, who was watching her blow the horn.

"Let's have a try, please," the boy pleaded.

"D'you know how to blow for the gathering?" the girl asked. "It's like this--" She raised her conch horn and puffed out her cheeks until it blared, "Wu--wu--wu--"

"Can you sound the charge?" I stopped to ask the girl.

"Of course." She held the horn and sounded, "We--tutu, wu--tutu. . ." The call was sonorous, strong and militant.

"How do you sound the retreat?" I asked to tease her.

"What! For retreat?" the girl looked at me in surprise. "We militiamen never retreat in battle."

Her answer was quick and sharp. She was no ordinary girl. So I asked her again, "Are you in the militia?"

*"The Conch Horn Sounds" by Li Ju-ching taken from Chinese Literature, No. 5 (1971), Foreign Language Press. Peking, China pp. 98-100.

"Yes. Ma says, Chairman Mao has called on everyone to be a soldier. All people, men and women, old and young are in the militia on our island. Now I'm practising, and when I'm sixteen I'll be a seasoned militia woman. If the enemy dares to come, we'll fight. We'll fight, fight until all the imperialists, revisionists and reactionaries are finished. We've composed a song. I'll sing it for you:

Neither heaven nor earth we fear,
To pieces any enemy we'll tear.
On the island, or at the sea, everywhere
Even the grass will be a spear.
Imperialists, revisionists and reactionaries come if you dare,
We will bury you right here. . ."

She tightly clenched her small fists, her eyes burning with hatred for the enemy. From her voice I realized the bravery of this young revolutionary soldier and the will of China's younger generation.

"Have you ever done any fighting?" I could not help asking.

"Yes, I have," she explained. "One day when the militia was on a manoeuvre, we followed the militiamen with red-tasselled spears in our hands and charged towards the beach. We ran to occupy positions there, climbed the hills and skimmed over the trenches. Even when our shoes slipped off, we rushed forward, barefooted. We fell down several times and hurt our legs; they bled, but we didn't care. My mother saw me and ordered me to return to the village to guard the store-house. I said to her, 'The lightly wounded never retreat from the firing lines.' But my mother criticized me and said that it was also important to defend the store-house and that we must obey orders. We had to give in and return to the village. . ." She was so serious when speaking that she appeared much older than her age.

"Who is your mother?"

"Her mother us a company commander of the militia," the boy interjected.

Then it dawned on me that she was the daughter of Shih Chung-ying, a veteran militia woman and member of the Communist Party. By her example, she had taught her daughter to be loyal to the people, the Party and our great leader Chairman Mao. In her daughter I could see her image.

Afraid that I would be late for the meeting, I left the girl and hurried on to the company headquarters. "Wu--tutu. wu--tutu, the horn sounded behind me and carried far. Its

militant call pierced the clouds and echoed in the sky high above the sea.

At headquarters I happened to meet Shih Chung-ying who was also at the meeting. "I've seen your daughter on the shore." I said to her. "A really brave young soldier armed with Mao Tsetung Thought! She is an honour to the mother."

"Oh no," she said earnestly. "To teach the younger generation is only our duty."

A long time has elapsed, but the fiery-red silk tassel on the horn still waves before my eyes, and the horn still sounds in my ears.

Resources appropriate to the topic "East Meets West:"

1. For general studies on this topic see Jonathan Spence, To Change China, Western Advisers in China, 1620-1960 (Middlesex, England: Penguin Books, 1969); Harold R. Isaacs, Images of Asia: American Views of China and India (New York: Capricorn Books, 1962), contains an extensive study of American attitudes toward China and the Chinese; William DeBary, Sources of Chinese Tradition, Vol. II (New York: Columbia University Press, 1960), "Lin Tse-Hsu's Moral Advice to Queen Victoria, 1839;" David L. Weitzman, East Meets West (Asian Studies Inquiry Program) contains many suitable articles to use, "The People of Kytay," Carpini, pp. 8-9, "The Description of the World," Marco Polo, pp. 10-14, "Ritcheness and Plentifful-nesse," Peter Mundy, pp. 22026, "Novissima Sinica," William Leibniz, pp. 27029, "An Imperial Edict to the King of England," Emperor Ch-ien Lung, pp.34-35, "America," Hsu Chi-yu, pp.36-52, "Among the Western Tribes, Hway-ung, pp. 48-50; Hyman Kublin, China, Selected Readings Boston: Houghton Mifflin, 1968).

2. Christopher Dawson, ed. Legacy of China, contains translations of Jesuit and Franciscan writings on the Mongols.

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
China Old and New	FS/C	#7 Early European Contact	Harvard U. Press
China Old and New	FS/C	#8 Opening of China 1830's - 1860's	Harvard U. Press
China Old and New	FS/C	#9 The Rise of Treaty Ports	Harvard U. Press
China: East Meets West	FS	1968 Color	McGraw Hill
Misunderstanding China	FS/C		Yale Outreach Program Center for East Asian Studies, New Haven
Misunderstanding China		Teachers Guide	Bay Area China Education Project
Perception/Misperception	FS/C	China/USA, "The Historical Legacy"	
China, Yesterday and Today	FS/C or R	Cultural Revolution Canton, China	Contemporary Media, Inc.

TITLE	FORMAT		SOURCE
China, Yesterday and Today	FS/C or R	Life in a Village Commune	Contemporay Media, Inc.
China, Yesterday and Today	FS/C or R	China: Its People and Its Country	Contemporary Media, Inc.
The Ancient Chase	16mm	1974, Color, 24 min.	International Film Foundation
China: Century of Revolution, Pt. II - Civil War and Invasion, 1927-1941	16mm	1967, B/W, 22 min.	U. of Michigan
China - Open Door? Pt. I	16mm	1972, Color, 20 min.	U. of Connecticut
China - Open Door? Pt. II	16mm	1972, Color, 20 min.	U. of Connecticut
China - Open Door? Pt. III	16mm	1972, Color, 20 min.	U. of Connecticut
Mind, Body and Spirit	16mm	1979, Color, 28 min.	Kent State U.

4. See the following reference for more specialized studies: Frances L.K. Hsu, Americans and Chinese: Two Ways of Life (New York: Henry Schuman, 1953); F. S. C. Northrup, The Meeting of East and West (New York: Macmillan, 1946).

Learning Activities for "East Meets West"

1. In the reading on ethnocentrism, there is a reference to the idea "that other people tend to behave in a child-like manner" when seen from an ethnocentric attitide. Discuss this idea.

2. An interesting activity is to show a film without any sound that depicts somewhere "exotic," which students have had little exposure and have them write descriptions of their visit. This is best done before the reading, before they get too cautious about their reporting. The room for incredible distortion in this exercise will likely increase their understanding of the problems of misperception.

3. Examine the readings by different visitors from both East and West for evidence of stereotypes, ethnocentrism, xenophobia, etc.

a. Many of the reading examples, especially those of Carpini, Polo, Mundy, Leibniz, tell us much about the Europeans as the Chinese. What aspects of Chinese life interested them most? How accurate were their perceptions of Chinese customs, dress, manners, ways of life, etc. In what ways did their misconceptions affect their attitudes and their behavior.

b. Compare the attitudes of the Europeans and the Chinese. What factors contributed to their misunderstandings of each other?

4. An interesting pictorial study of the way in which Americans have protrayed the Chinese over 100 years or so can be put together. Use newspaper and magazine cartoons, posters, scenes from movies, photographs, covers of pulp novels, etc. from a variety of historical sources. This is an appropriate class project for students individually or in groups to research and put together.

5. The United States is in the unusual position of exporting our own image through movies, TV programs. magazines, etc. What kind of image of ourselves do we project? Consider the impact of the following over the past years: westerns, "cops and robbers," crime dramas; news reports and films of city riots, ghettos, and slums, space flights, presidental inaugurals; etc. How accurate a picture of us do they give others? If you could select one film (movie or TV) or one book (novel or non-fiction) that you think would give others the most accurate picture if Americans, what would it be?

6. The Chinese, before the Europeans, had always taken the position that they were culturally superior to all the "barbarians" around them. Indeed, the Chinese contributed much to the rest of the world. Students can research the inventions, discoveries, and

achievements which we owe to the Chinese. One of the Jackdaws series contains a chart of inventions and readings - #140 "China: A Cultural Heritage" by Marjorie Norman and Peter Evans.

7. Impact of humiliation, Students might consider the emotional impact of humiliation and feelings of inferiority.

> How do you feel about yourself when you feel humiliated by someone?
> How do you feel about the person who caused your humiliation?
> How do you cope with repeated humiliations from the same source?

Relate these responses to China's experiences in the 19th century, its frustrations, its intense anti-foreign feelings, and the anti-foreign rebellions that follow, etc.

8. Consider aspects of Chinese foreign policy and conduct of international relations in light of this theme of national pride:

> Position on Taiwan
> UN membership, expulsion of Taiwan
> Development of nuclear capability, rejection of non-proliferation treaty
> Issues of Taiwan participation in Olympics, Summer 1976, Summer and Winter 1980

9. "One Hundred Percent American" by Ralph Linton is an often used article to illustrate cultural borrowing. Copies can be found in Opening Doors: Contemporary Japan (Asia Society Curriculum on Japan) and in teachers guide to Through Japanese Eyes.

UNIT TWO: UTILIZATION OF RESOURCES NATURAL & HUMAN

Themes to Pursue: How has China's geographical environment affected its survival and development?
How have its people pursued the making of a living?
How are its resources used today to support the world's largest population?

Discussion:

Every society has to confront the issue of satisfying the needs and wants of its people. The basic economic questions deal with the resolution of this problem: What will be produced? How will it be produced? For whom will it be produced? At the same time, we recognize that there must be priorities set, trade-offs between the desires and the exhaustible supply of resources.

In this unit, students will examine the Chinese economic patterns. What resources did and does China possess? How could these be utilized to meet China's needs? How are her people a resource to be utilized? What impact is there from the pressures of industrialization, modernization, a huge population, and greater consumption of resources?

A look at China's geography will help the student to better understand Chinese history. The physical environment of China has direct relationship to its system of agriculture, government, and family patterns. Such a study should also enable the students to make reasonable projections about China's future role in world affairs.

As a result of this unit, students should be able to:

Recognize and locate major geographical features of China.

Demonstrate ability to read charts, graphs, tables, maps, etc. and to make inferences based on that data.

Hypothesize the effects of geography on an area from use of relief and special maps.

Describe the similarities and differences in traditional and contemporary Chinese economic patterns.

Describe the geographical regions of China, their differences and the resulting effects on the Chinese economy.

Make reasonable predictions about China's economic

future, citing specific evidence to support these conclusions.

Topics which can be used to develope this unit:

1. China's Geographical Setting

2. Historical Use of Resources - China's Tradtional Economy

3. Contemporary Use of Resources - Communes and Modernization

CHINA'S GEOGRAPHICAL SETTING

Reading #1: "The Physical Setting" by Lo Kai-fu*

China is the size of Europe, but does not resemble it in relief, mainly because of dissimilar effects of the movements of the earth's crust. Its climate too is different, due to its geographical position.

The land surface of China inclines eastward. It descends in gigantic steps from the Tibetan plateau, the part of the earth nearest the sun, through the fertile yellow loess highlands of the middle Yellow River, to the alluvial plains of North China and the sea.

If a line is drawn through Peking in the north and the mountains of western Hunan province in the south, it will be found that the territory to the east is largely lowland and nowhere higher than 9,900 feet. That to the west, by contrast, is highland, practically never lower than 3,300 feet and rising to over 29,000 feet at Chomolangma (Mount Everest), which lies in Chinese territory. The two main exceptions are the Tarim and Dzungarian Basins in the Sinkiang Uighur Autonomous Region in westernmost China, which are, respectively, 2,574 feet and 627 feet at their lowest points. The Dzungarian Basin, incidentally, is also an exception to the west-east tilt.

Structurally (geomorphologically), the country's skeleton comrises three mountain arcs, and, along with them, a range running for 1,240 miles from west to east. This starts as the Kunlun range in Tibet, continues in the Altyn Tagh and Chilien ranges, both being to the north of the Tsaidam Basin. It then goes on to the Tsinling range, at the north foot of which lies Sian, the ancient political and cultural centre of China. East of the Tsinlings, the central range greatly falls in elevation, ending with the Tapieh Mountains on the border of Honan, Hupeh and Anhwei provinces, north of the Yangtze River.

The Mongolian mountain arc, lying north of the central range, bends toward the south like a giant wide-curved "U". Beginning with the Tien Shan Mountains in the west, it is connected by the Yin Shan range, which shelters the great bend of the Yellow River, with the Great Khingans in Northeast China. The Mongolian arc was raised, together with the major part of the central range, by the "Hercynian movement" approximately 203 million years ago. It rises from a rock platform formed very early in the earth's existence. The platform, in present-day China, includes the deserts of Sinkiang - the Takla

*China in Transition: Selected Articles from China Reconstructs (Peking: China Reconstructs, 1957), pp. 12-21.

Makan and part of the Gobi, and the steppes of Inner Mongolia.

The Tibetan and South China mountain arcs lie south of the central range. It is at the highest point of the Tibetan arc that Chomolanga (Mount Everest) is located. Formed during the "Himalayan movement" only about 12 million years ago, this arc embraces the mountains on the Tibetan plateau, often referred to as the "roof of the world". Its ranges are bent northeastward, with the Chilien and the Chiunglai mountains as the vertex. The Himalayas are part of a great worldwide mountain system. On the one hand, it is connected by other ranges with the Alps in Europe. On the other hand, it links with ranges that run south through the Indo-China peninsulas, swing in agreat curve through the Indonesian Islands, turn north through the Phillippines, Taiwan, the Lie Chiu (Ryukyu) Islands, Japan and the Aleutians, and then, on the other side of the Bering Strait, become the American Rockies and the Andes.

The South China arc comprises all the mountains of that part of the country south of the Yangtze and east of the Tibetan plateau. It is a group of ranges with one wing trending from northeast to southwest (as do those of Chekiang and Fukien provinces), and the other from northwest to southeast (as in Hunan, Kweichow and Kwangsi provinces). Most of these mountains are parts of old platforms reinforced by the Yenshan movement in the Jurassic age, 150 million years ago. They are more dissected by rivers than those of the other two arcs.

Places of contact by mountain arcs are often areas of great earthquakes. This is true of both the meeting-place of the Mongolian and Tibetan arcs, around Kansu and Shensi provinces, and between the Tibetan and South China arcs, around the provinces of Szechuan, Kweichow and Yunnan.

The so-called "festoon islands" of Asia are a part of the Himalayan alps. They represent mountain ranges running from the Aleutian Islands to the Phillippines, separating the China seas from the Pacific Ocean.

The 124-mile-wide Taiwan Straits separate the deep, coralreef studded South China Sea from the shallow waters to the north: the East China Sea, the Yellow Sea and Pohai Gulf. These shallow northern seas are even at the bottom, which is only 66 feet deep in many parts of the Pohai. Their longshore currents change direction in accordance with the monsoon winds. The South China Sea, on the other hand, is over 13,200 feet deep in some places; while in others the bottom rises above the surface to form islands such as the Sisha (Parcel Islands), Tungsha (Pratas Reef), and the Nansha group. The eddies of the ocean currents in the South China Sea also show seasonal changes in direction.

China has a varied coastline. South of Hangchow Bay, the famous tidal spot, there are innumerable bays and promontories where the mountainous land abuts on the sea. Good harbours abound here. These

shores are fringed by islands. By contrast, the shoreline north of Shanghai runs smoothly along alluvial plains, and it is only on the Shantung and Liaotung peninsulas that good harbours appear, for example Tsingtao and Talien (Darien).

Although the general aspect of the coast, the indented shore and numerous islands indicate a sinking coast, there is evidence that both the rugged and the smooth shores are now rising as a result of the after-effects of the Himalayan movement. Past cliffs, raised beaches and sand dunes, elevated sea caves and uplifted abrasion platforms are seen almost everywhere along the South China coast, as well as along the Shantung and Liaotung peninsulas.

Being situated at the eastern end of the world's greatest land mass, China has a strongly continental climate. The "monsoonal shift" dominates the air circulation over most of the country for most of the year. The westerlies exert their influence, usually to the north of 40° latitude, in the spring and summer when the monsoons are not in full swing. The coasts, especially in the south, are occasionally visited by typhoons.

The cold Gobi Desert constitutes a high-pressure centre from which winter monsoons flow southwards into the low-pressure areas over the Indian Ocean and the South Pacific. Generally, less that 10% of the annual precipitation occurs in the winter.

During the summer, the situation is reversed. The ocean warms up more slowly than the land, and a high-pressure area is created above it, sending air currents into the low-pressure area over the land. Laden with moisture, the wet summer monsoons result in China's "rainy season", which lasts from April to September in the south and from June to August in the north. About 60% of the annual rainfall in the north, and about 50% in the south, falls in the three summer months.

The westerlies, on confronting the Tibetan plateau, divide into two branches, blowing respectively along its northern and southern edges. Beyond the eastern end of the plateau, they come into conflict with the monsoons and create the cyclones which follow the northern path in the summer and the southern one in the winter in accordance with the latitudinal move of the westerlies. It is these cyclones that account for the winter rains in the Yangtze valley. The westerlies also enter the Dzungarian Basin, where rainfall varies seasonally in the same way as in Central Asia further west.

The typhoons, or tropical cyclones if Asia, are similar to hurricanes on origin. They are another rain-bearing element. In places affected by the typhoons, autumn rainfall is increased.

Temperatures in China are rather even in the summer, when the whole countryside is so overheated as to make each latitude rather higher than the worldwide latitudinal average. In fact, China's

BEST COPY AVAILABLE

northernmost province, Heilungkiang, is in some places as warm as her southernmost province, Kwangtung. The warmest spot is not in the south. The highest temperature is recorded at Turfan (46°C or 118°F). The most unbearable summers, however, are in the Yangtze valley, where great warmth lasts all day and all night and temperatures are higher than in South China.

In winter, the latitudinal difference is much more pronounced. If a daily temperature of 10°C (50°F) is set for the limit of thermal winter, then thermal winter does not exist around Canton along the Pearl River, but lasts eight months or so along the Heilungkiang (Amur) River on the Chinese-Soviet border.

Tibet, the Sinkiang Uighur Autonomous Region, and the Inner Mongolian Autonomous Region, are the dry parts of China, all being deficient in air moisture. Sinkiang is more than 300 miles from any ocean, Inner Mongolia is beyond the reach of the summer monsoon. The access of moist winds to Tibet is blocked by the Himalayas.

China's many rivers, like those in other countries, play an important role in the life of the people. It is estimated that she has over 58,900 miles of navigable inland waterways. Most Chinese rivers flow from west to east, i.e. from arid to humid areas. Consequently, tremendous amounts of water occur in their lower reaches. This makes it clear why so much effort has been put into river control since the liberation.

The two biggest rivers, the Yangtze and the Yellow River, both rise in the mountains of Chinghai province, but empty into the sea some 500 miles apart. The Yangtze, in its upper course, runs parallel to three other great rivers, the Nu (Salween), Lantsang (Mekong) and the Mailikai (Irrawaddy), the last three flowing through western Yunnan. The Yangtze is 3,473 miles long, and fifth longest in the world, and has a catchment basin of 748,454 square miles. Of all China's rivers, it has the highest economic value. Winter cyclones maintain its flow in the dry season and keep it relatively even the year round. This creates high navigability. The water power potential at the famous Three Gorges in the middle reaches, above the busy port of Ichang, is estimated at ten million kilowatts. The numerous lakes along the middle and lower courses regulate the river, provide fishing grounds and benefit agriculture greatly.

The Yellow River is not as big as the Yangtze, being 3,000 miles long with a catchment basin of some 287,000 square miles. Like other rivers of North China, it is rated low economically because of its enormous silt content, collected by eroding the loess plateau in its middle course. Loess is extremely susceptible to erosion. This problem, and the resultant flood threat, will be overcome on the completion of the control scheme on which China is now working.

Another big river is the Huai, with a history closely connected with that of both the Yellow River and the Yangtze. Lying midway

between the two, it waters one-seventh of China's cultivated land. Known as the "river without a mouth", the Huai has emptied its waters almost entirely into the Yangtze, leaving a negligible flow to the sea through its silted outlet. A constant source of floods, it was the first river for which an over-all control project was mapped out immediately after liberation.

The most considerable river south of the Yangtze is the Pearl River, which, after catching the waters of the Si Kiang, Pei Kiang, and the Tung Kiang, empties into the sea through the Canton delts. In Kwangtung and Fulien provinces, there are many shorter rivers valuable as a source of electric power on account of their large volume of water and swift flow.

In Northeast China the most important river is the Heilungkiag (Amur) along the Sino-Soviet border. It too is valuable for navigation and as a power source, but only in the warm period of the year, as it freezes for six months in some parts.

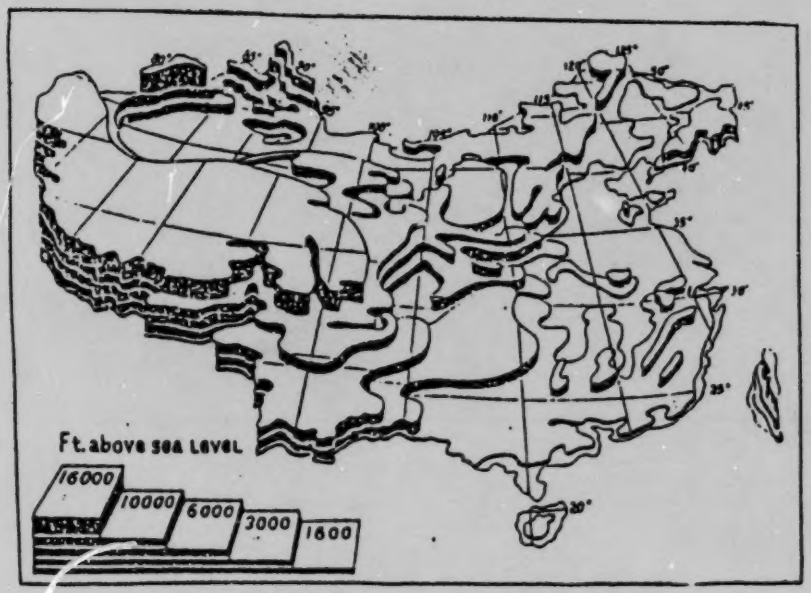
Of the 600 million people counted in China in the last census, taken in 1953-54, about 80% live in the eastern, wetter half of the country. Concentration is especially marked in the North China plain, the Yangtze and Pearl River Deltas and the Szechuan Basin. The latter is in reality a dissected hilly land, a great part if which lies about 600-1200 feet above sea level, surrounded by mountains over 6,500 feet high.

One reason for the concentration of the population in the moister half of China is that her economy, for 2,000 years, has been predominantly agricultural and therefore dependent upon sufficient rains as well as on flat land. A further reason was the growth of big cities along the coast of the main rivers.

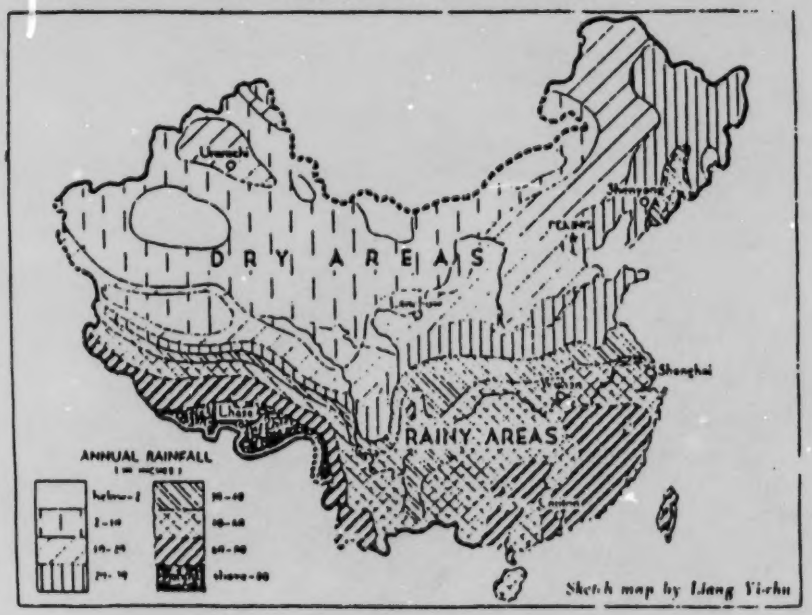
Gradual population shifts are to be expected. Although agriculture in the dry west cannot be as productive as in the east, it can improve with afforestation, irrigation and other technological developments. The exploration of mineral resources, and the progress of industrialization, moreover, will modify the population pattern. It should be stressed here that the distribution of population is not determined by natural conditions.

There are striking differences between the wet and dry parts of China as well as between the warm and the cold. Wheat is the predominant grain crop in the north, where the people eat noodles and steamed bread, and where farm activities stop in the cold winters. In the south, rice is the main staple food, ard cultivation continues the year round. On the basis of climate, soils and vegetation, China falls into a number of regions.

In the south, we find the Pearl River valley (mainly in Kwangsi and Kwangtung provinces) is tropical with long warm summers accompanied by heavy rainfall. The winter months are frostless, and three



Elevation (above) and Rainfall (below)



grain crops, or as many as seven vegetable crops, can be grown each year. Rice, sugar-cane, tobacco and tropical fruits are important products. The limestone areas of Kwangtung and Kwangsi have left a well-delevoped "Karst" topography. The fantastic groups of hills and caves in Kwangsi have been one of the favorite subjects of Chinese painters throughout the ages. China's two largest islands, Taiwan and Hainan, which are covered with luxurient forests, also belong to this region, as does the coastal province of Fukien.

That part of the eastern area lying between the Pearl River valley and the Huai may be named Central China. It has an evergreen forest zone in the south and a zone of deciduous trees, mingled with evergreens, in the north. Red and yellow soild intermingle in its complicated pattern. The climate is warm and wet. The main crop is rice, and the region is renowned for its excellent tea. Tung oil, citrus fruits and bamboo are also abundant.

The middle Yangtze plain is known as "the home of rice and fish". The delta is famous for its sericulture, as is the Canton delta.

The temperate part of North China, stretching up to the northeast border of Hopei province and the southern edge of Inner Mongolia, is a belt of deciduous forests. In the west, the loess plateau covers east Kansu, Shansi and Shensi provinces. Loess, strictly speaking, is not a soil but a fine wind-blown deposit, which yields crops just as well as soil does. In fact, it has been bearing crops year after year withour fertilizer. The dense net of gullies gives the loess plateau a unique topography of canyons and escarpments. East of the loess area is the alluvial North China plain. Still further east are the brownsoil peninsulas of Shantung and Laiotung.

North China's main crops are wheat and cotton; millet and sorghum are also extensively cultivated. Apples, pears, plums, apricots and other fruits grow well.

The cold temperature zone which comprises northeastern China stretches northward from beyond the Liao River valley to the Heilungkiang River on the border. In the centre of this area is the black soil ("chernozem") steppe. It is the world's foremost producer of soya beans. The greatest contrast to the tropical south is evidenced by the white or grey ash-like soils (podzol) characteristic of cold regions under coniferous forests. The wealth of China's northeast also derives from it minerals. Extensive deposites of iron supply the rapidly expanding steel city of Anshan. The Fushun coal pit is now the largest in the country. Along the Sino-Soviet border in the north there are placer gold mines.

The rich coniferous forest covering the Greater and Less Khingan Mountains in the north and northwest and the Changpai Mountains in the east are among the most valuable timber stands of the world. They are also famed for the number and variety of their fur-bearing animals.

One other region which also lies in China's wetter half, is the mountainous southwest, including the province of Yunnan and part of Szechuan. It differs from those already described in several respects. The closely-packed high mountains and deep valleys run in a north-south direction. Due to the sharp gradients and heavy rainfall, erosion proceeds rapidly. On the lowlands, the tropical climate, the red soil, and the luxurient vegetation resemble those of South China. The heights, by contrast, are cold like Heilungkiang in the northeast, with corresponding "podzol" soils and forests of conifers. This is also the home of some ancient types of trees (Sequoia and Gingko) and animals (Ailuropoda and Ailurus), the so-called pandas or "cat-like bears".

The dry region of China runs from the Inner Mongolia Autonomous Region in the north to the Sinkiang Uighur Autonomous Region in the west. On the Mongolian steppe, life has always been mainly nomadic and pastoral, but industry and cooperative organization are changing the picture. Sinkiang enjoys an abundance of sunlight; cotton grows excellently in the oasis.

The Tibetan plateau us the least-known area of China. Scientific expeditions which went there in 1952 and 1953 have made preliminary surveys of the southern area around the Yalutsangpo River (or Upper Brahmaputra). But the north, the desolate Chang Tang is still unstudied. Tibet's vegetation varies from alpine meadows and shrubs in the east to virtually barren wastes and "cold desert" to the west. The Yalutsangpo valley is agricultural; new crops have produced extraordinarily heavy yields, and vast mineral resources have recently been discovered. By reason of great elevation, Tibet offers a good location for future research into solar power and for observations in the coming geophysical year.

We know already that the sparsely-peopled dry areas of China have untold wealth in minerals (great oilfields, for instance, have recently been located at Karamai in Sinkiang and in the Tsaidam Basin of Chinghai). Conditions are being created, in short, for making these regions economically productive abd hospitable to man.

Resources appropriate to the topic "China's Geographical Setting"

1. For general studies: Edwin O. Reischauer and John K. Fairbank, East Asia, the Great Tradition and Modern Transformation has a nice section on "China's Geographical Setting" and John K. Fairbank's The United States and China contains a section on "The Chinese Scene" which partially describes the contrast of North and South China; Harold Fullard, China in Maps (Denoyer-Geppert, 1968); and Christopher L. Salter, Man and His Environment (Asia Inquiry Series) are also useful. World Eagle, a monthly social studies resource (64 Washburn Avenue, Wellesley, MA 02181) contains numerous maps, current data, graphs, tables, etc. on many topics of cultural and physical geography, demography, future projections, etc. Pages are designed to serve as transparency masters and permission is given for in-school and in-library duplication. They are well done and up to date figures are used; they draw from many periodicals and official sources. Frederic L. Price, "China/Geography" is available from the Asian Studies Curriculum Center, 735 East Building, New York University, Washington Square, New York, New Yrok 10003, the project contains useful exercises on Chinese geography and a game "China Card" using provincial shapes which students enjoy very much.

2. For a popular Chinese geography text available in English translation see Chung Chih, An Outline of Chinese Geography (Peking: Foreign Language Press, 1978).

3. Relevant films, filmstrips and cassettes are:

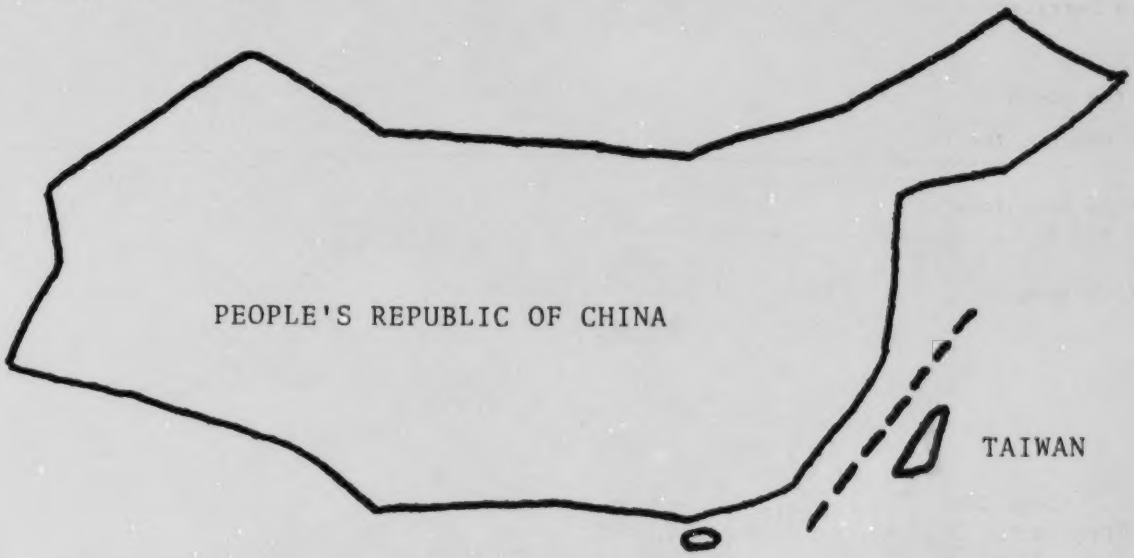
TITLE	FORMAT		SOURCE
China Old and New	FS/C	#1 The Old Muscle Power Economy North China	Harvard U. Press
China Old and New	FS/C	#2 Mountains and Rivers: Flood and Famine	Harvard U. Press
China Old and New	FS/C	#3 South China's Livelihood Rice, Tea and Silk	Harvard U. Press
China Regional Geography	FS	1968 China - Its People	McGraw Hill
China Regional Geography	FS	1968 China - Farming	McGraw Hill
China Regional Geography	FS	1968 China - Industry	McGraw Hill
China Regional Geography	FS	1968 China - Rivers and Canals	McGraw Hill
China Regional Geography	FS	1968 China - Art and Architecture	McGraw Hill

TITLE	FORMAT		SOURCE
China Regional Geography	FS	1968 China - Overview of South, North and West	McGraw Hill
China: A Geographical Survey	FS/C	1981, Color, 15 min.	Clearvue
From Canon to Yenan: Lessons on China's Geography	SL	1979	U. of Michigan
Life in North China	16mm	1971, Color, 18 min.	U. of Michigan
China: A Portrait of the Land	16mm	1967, Color & B/W, 18 min.	Indiana U. Encyclopedia Brittanica UCONN
Son of the Ocean	16mm	1979, Color, 28 min.	Kent State U.
Ancient Orient: The Far East	16mm	1959, Color & B/W, 14 min.	Indiana U.
Our Man in Hong Kong Parts I and II	16mm	1961, B/W	Northern Illinois University
Ancient Chinese	16mm	1974, Color, 24 min.	U. of Wisconsin Extension

4. See the following references for more specialized studies: T.R. Tregear, China: A Geographical Survey (New York: John Wiley, 1980); Clifton W. Pannell and Laurence J.C. Ma, China: The Geography of Development and Modernization (New York: V.H. Winston & Sons, 1972); Theodaore Shabad, China's Changing Map (New York: Praeger, 1972); George B. Cressey, Land of the 500 Million (New York: McGraw Hill, 1955).

Learning Activities for "China's Geographical Setting"

1. A good opening activity is to ask students to draw a map of the world. The object is to show relationship of land masses. There is no need to worry about exact lines. Opening Doors: Contemporary Japan, a curriculum guide on Japan, shows a sample drawing and gives the directions on page 124. Then repeat the exercise for just China. Drawn in the same way, China would look something like this:



2. Map work. Outline desk maps may be used for learning major geographical features of China. Include major bodies of water, rivers, mountains, deserts, cities, and provinces on your list of items to locate. Young students may enjoy the Puzzle Map of China developed by Al Yuen of San Francisco. Provinces, land forms, rivers mountains, etc. are included.

3. In recent years, U.S. tourists and persons with special interest and knowledge about China have traveled to PRC. Speakers and films are available through the U.S. - China People's Friendship Association and the Center for Teaching About China.

4. Numerous activities, map work, and study questions are included in "China/Geography" and "China Card" by Frederick L. Price from the NYU Asian Studies Curriculum Center.

5. Skill work usinf special maps. Reading, interpreting, and analyzing special maps can be incorporated into this topic. China in Maps contains many useful maps on resources, climate factors,

vegetation, etc. Encourage students to hypothesize concerning results of the data they observe.

A sample worksheet follows. Students should use an atlas, the World Almanac, maps of China's terrain, cities, population, etc. An exercise such as this is better if given before any readings or map work is done on China.

Name: _____

Activity Sheet: Geography of China

Using an atlas, the World Almanac, the maps of China's terrain, cities, population, etc., answer the following questions.

1. List two factors from the maps and charts about each of the following for the western portion of China:

a. elevation
   (1)
   (2)
b. rainfall
   (1)
   (2)
c. cities
   (1)
   (2)
d. agriculture
   (1)
   (2)
e. natural resources
   (1)
   (2)

2. List three conclusions you can draw about western China from the above facts.

a.
b.
c.

3. List two facts from the maps and charts about each of the following for the eastern portion of China:

a. elevation
   (1)
   (2)
b. rainfall
   (1)
   (2)
c. cities
   (1)
   (2)
d. agriculture
   (1)
   (2)
e. natural resources
   (1)
   (2)

4. List three conclusions you can draw about eastern China from the facts above.

a.
b.
c.

Using a relief map of China, study its three main rivers.

5. For each of the three rivers, find thier source, their mouth and indicate the general direction of flow.

a._____
(1) Source:
(2) Mouth
(3) Direction of flow:

b._____
(1) Source:
(2) Mouth
(3) Direction of flow

c._____
(1) Source:
(2) Mouth
(3) Direction of flow:

6. Do any rivers flow north-south? _____
What effect could this have on China's development?

Using various maps and charts, study the location of cities and population patterns.

7. Where do people live? Why do you think this is so?

8. Why are the big cities located where they are?

9. What portion of China seems suitable for agriculture? Why?

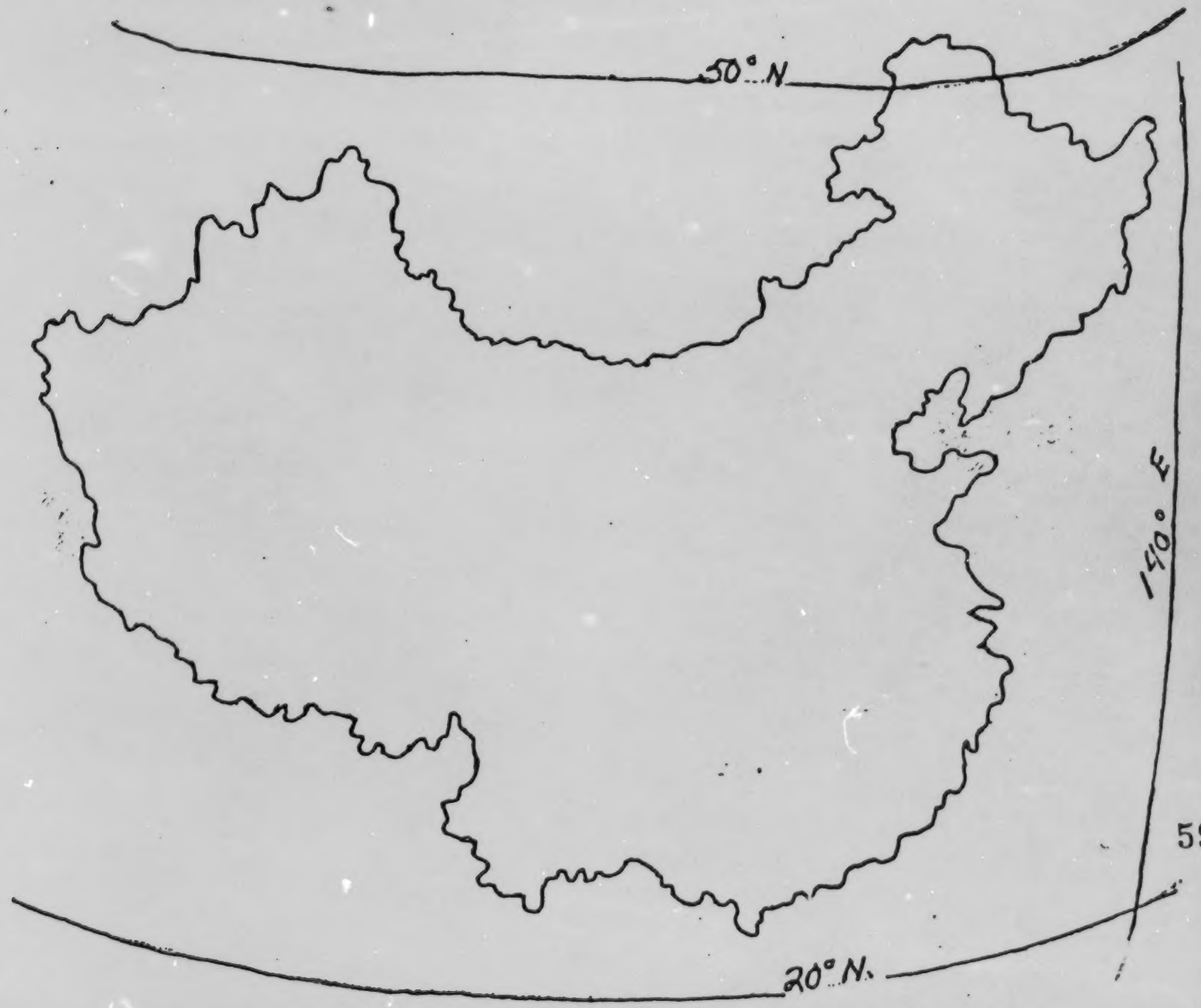
10. To what extent is China isolated from its neighbors?

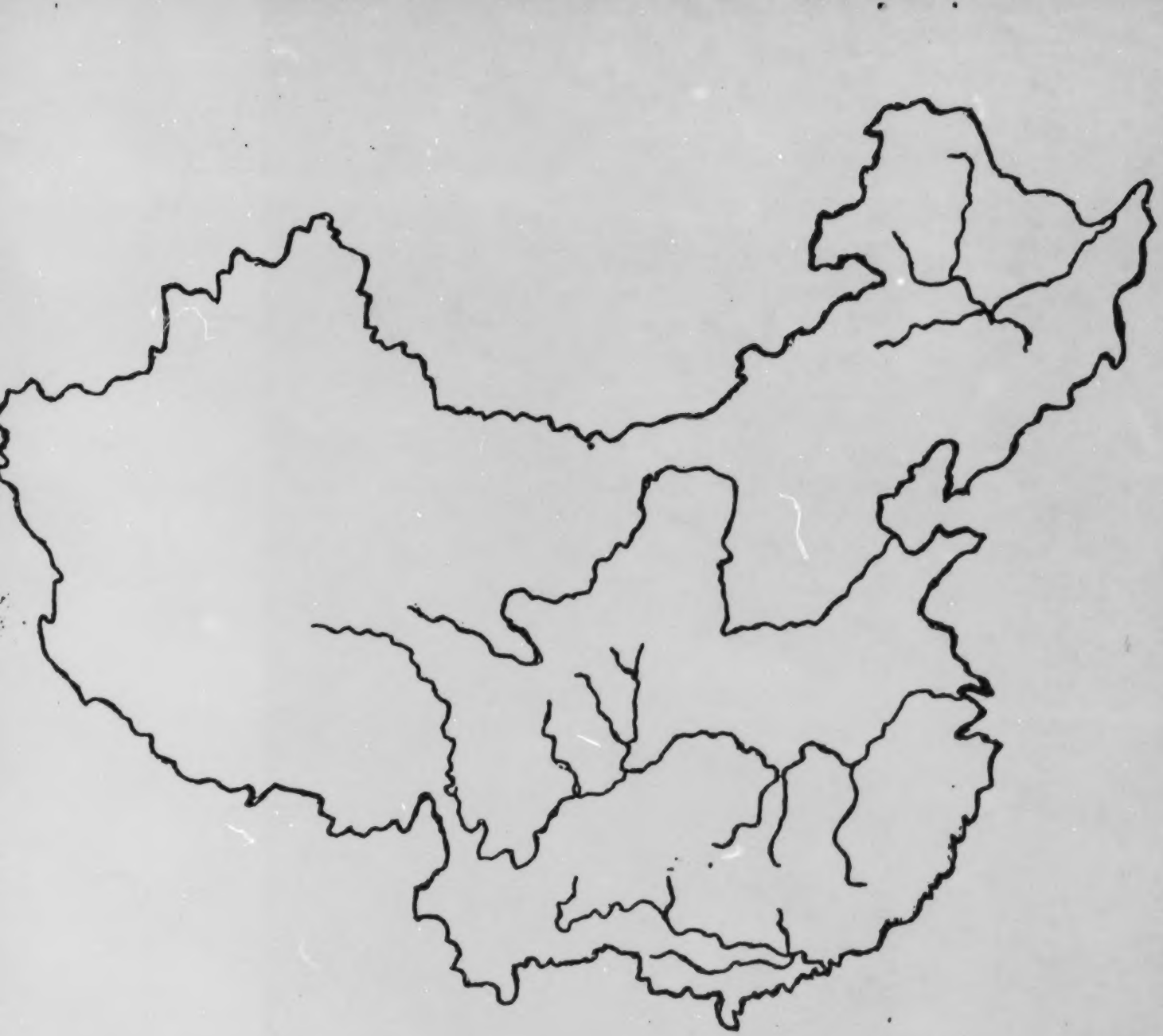
Learning Activity: Using atlases, almanacs and other sources, fill in the blanks for each column.

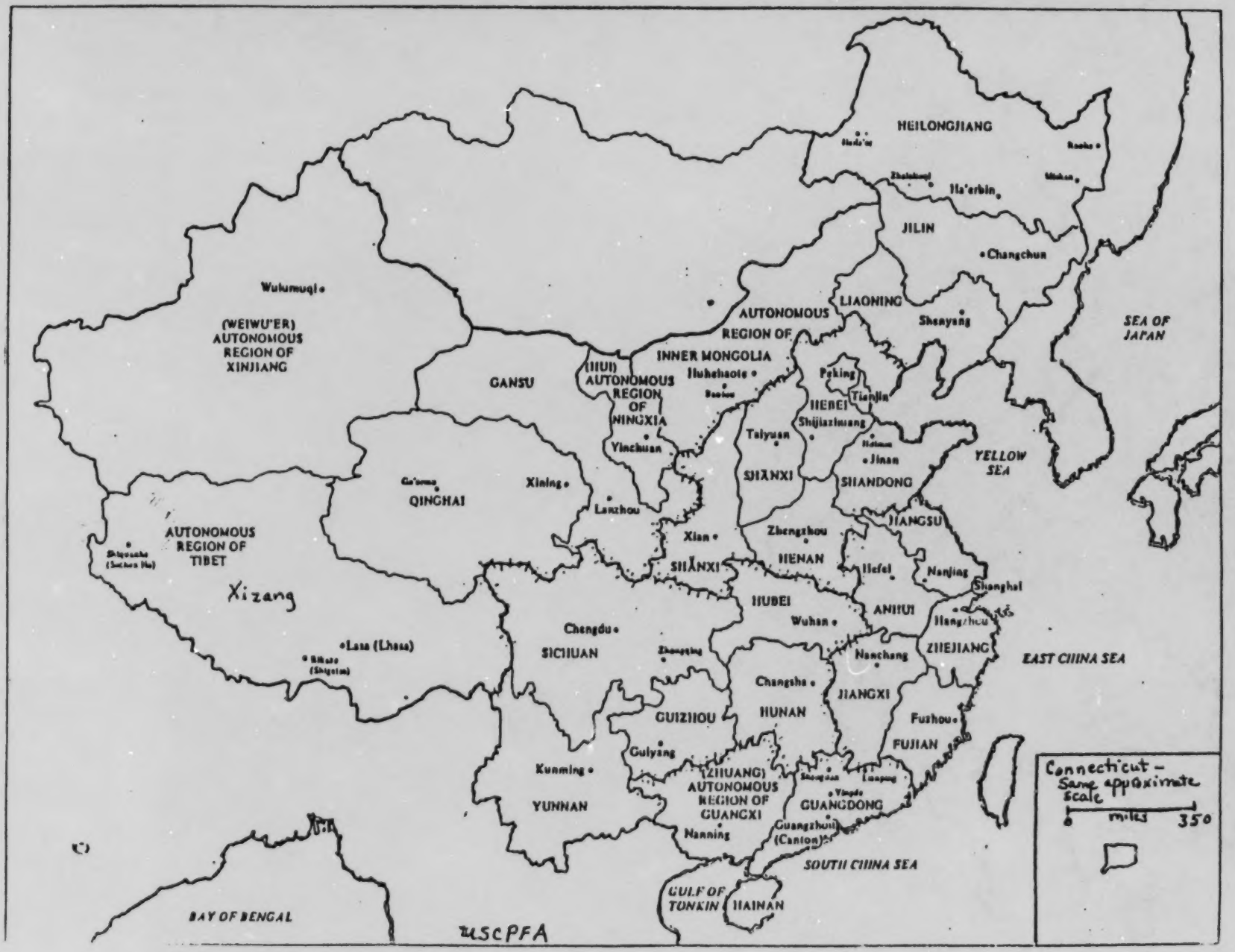
COMPARISONS OF THE PEOPLE'S REPUBLIC OF CHINA AND THE UNITED STATES

TOPIC:	CHINA	UNITED STATES
Area		
Population		
Percent Farmer Population		
Arable Land		
Grain Production		
Latitudes		
Ocean Coastlines		
Climates		
Transportation Problems		

TOPIC:	CHINA	UNITED STATES
River Flow		
Capitals and their Locations		
Length of Existence		
Animal Production		


50° N
140° E
20° N.




HEILONGJIANG
Ha'erbin
JILIN
Changchun
LIAONING
Shenyang
SEA OF JAPAN
Wulumuqi
(WEIWU'ER) AUTONOMOUS REGION OF XINJIANG
AUTONOMOUS REGION OF INNER MONGOLIA
Huhehaote
GANSU
(HUI) AUTONOMOUS REGION OF NINGXIA
Yinchuan
Peking
Tianjin
HEBEI
Shijiazhuang
Taiyuan
SHANXI
Jinan
SHANDONG
YELLOW SEA
Xining
QINGHAI
Lanzhou
JIANGSU
Zhengzhou
HENAN
Xian
SHAANXI
Hefei
Nanjing
Shanghai
AUTONOMOUS REGION OF TIBET
Xizang
HUBEI
Wuhan
ANHUI
Hangzhou
Chengdu
SICHUAN
Lasa (Lhasa)
Nanchang
ZHEJIANG
EAST CHINA SEA
Changsha
JIANGXI
HUNAN
GUIZHOU
Fuzhou
FUJIAN
Guiyang
Kunming
YUNNAN
(ZHUANG) AUTONOMOUS REGION OF GUANGXI
GUANGDONG
Nanning
Guangzhou (Canton)
SOUTH CHINA SEA
GULF OF TONKIN
HAINAN
BAY OF BENGAL
USCPFA
Connecticut - Same approximate scale
miles
350

CHINESE PLACE NAMES IN PINYIN ROMANIZATION

The following lists show the names of the provinces, autonomous regions, provincial capitals and other major cities as they will appear in Pinyin phonetic spelling. Also included are the official abbreviation used in the People's Republic of China, based on the Pinyin spelling. Conventional or Wade-Giles spellings used heretofore appear in parentheses.

Provinces, Autonomous Regions and Centrally-Administered Cities			Provincial Capitals	
Pinyin	Abbv.	Traditional	Pinyin	Traditional
Anhui Prov.	AH	(Anhwei)	Hefei	(Ho-fei)
Beijing City	BJ	(Peking)		
Fujian Prov.	FJ	(Fukien)	Fuzhou	(Foochow)
Gansu Prov.	GS	(Kansu)	Lanzhou	(Lanchow)
Guangdong Prov.	GD	(Kwangtung)	Guangzhou	(Canton)
Guangxi (Zhuang) AR	GX	(Kwangsi)	Nanning	(Nan-ning)
Guizhou Prov.	GZ	(Kweichow)	Guiyang	(Kweiyang)
Hebei Prov.	HEB	(Hopeh)	Shijiazhuang	(Shih-chia-chuang)
Heilongjiang Pv.	HL	(Heilungkiang)	Harbin	(Harbin)
Henan Prov.	HEN	(Honan)	Zhengzhou	(Cheng-chou)
Hubei Prov.	HB	(Hupeh)	Wuhan	(Wu-han)
Hunan Prov.	HN	(Hunan)	Changsha	(Ch'ang-sha)
Jiangsu Prov	JS	(Kiangsu)	Nanjing	(Nanking)
Jiangxi Prov.	JX	(Kiangsi)	Nanchang	(Nan-ch'ang)
Jilin Prov.	JL	(Kirin)	Changchun	(Ch'ang-ch'un)
Liaoning Prov.	LN	(Liaoning)	Shenyang	(Shenyang; Mukden)
Nei Monggol AR	NM	(Inner Mongolia)	Hohot	(Hu-ho-hao-t'e)
Ningxia (Hui) AR	NX	(Ningsia)	Yinchuan	(Yin-ch'uan)
Qinghai Prov.	QH	(Tsinghai)	Xining	(Sining; Hsi-ning)
Shaanxi Prov.	SN	(Shensi)	Xi'an	(Sian)
Shandong Prov.	SD	(Shantung)	Jinan	(Tsinan)
Shanghai City	SH	(Shanghai)		
Shanxi Prov.	SX	(Shansi)	Taiyuan	(T'ai-yüan)
Sichuan Prov.	SC	(Szechwan)	Chengdu	(Ch'eng-tu)
Tianjin City	TJ	(Tientsin)		
Xinjiang (Uygur) AR	XJ	(Sinkiang)	Ürümqi	(Urumchi)
Xizang AR	XZ	(Tibet)	Lhasa	(Lhasa)
Yunnan Prov.	YN	(Yunnan)	Kunming	(K'un-ming)
Zhejiang Prov.	ZJ	(Chekiang)	Hangzhou	(Hangchow)

HISTORICAL USE OF RESOURCES - CHINA'S TRADITIONAL ECONOMY

Reading #1: China's Traditional Economy[1]

China's greatest resources have always been her people and her agricultural land. Relatively speaking, China has always had a high person-to-land ratio. China's arable land amounts to approximately twelve percent of the total area of China. From this arable portion China must feed her 1.2 billion (plus) population. This has meant that only scavengers such as pigs and chickens can be raised on the farms. Moreover, to try to maintain the fertility of the soil "night soil" is used as a fertilizer.

One viewer of the shortage of arable land has stated:

> That the whole economic fabric of China is constructed on the back of the peasant is a fact probably known to many people. Too few, however, realize that an overwhelming majority, no less than 65 per cent, of the rural population in China is direfully in need of land. Economic students in China are apt to think of the peasant cultivating his own land as a synonym for the contented and economically well-to-do. Nothing is farther from the truth. In the river basins of Hwang Ho and Pei Ho, as in no other regions of China, such peasants predominate. Most of them, just as the poor peasants in other regions, have not enough land for their cultivation.

John K. Fairbank, a noted scholar of Chinese history, has remarked that:

> China's economic life has been labor-intensive, that is, strongly dependent upon human muscle-power. The agricultural cycle requires the lavish use of human energy. In growing rice, for example, seed is thickly scattered in nursery beds. Meanwhile winter crops are harvested in the main fields, which are then cultivated and flooded in preparation for the rice. When the rice seedlings are about eight inches high after a month's growth, they are transplanted by hand to the main paddy fields, an activity roughly equivalent to the planting of the American wheat and corn crops by hand. Mechanization is difficult, not least because other work must be found for so many hands. . .

[1] Chen Han-seng, "The Agrarian Problem of China," located in Lasker and Holland, eds. Problems of the Pacific, 1933 (Chicago: University of Chicago Press, 1934), p.271.

> The labor-intensive nature of the economy has been typified by the moving of irrigation water by human muscle, customarily with a simple foot treadle or even more simply by a bucket with ropes held by two persons. Transportation also has customarily been labor-intensive, using porters with carrying poles on mountain paths, men pushing wheelbarrows over the plains, boatmen sculling sampans on the waterways, chair-bearers with their palanquins in the cities (supplanted by rickshaw coolies and later by pedicab drivers). Even now bicycles seem to carry as many people as do motor vehicles.[2]

Transportation of produce to the decentralized markets, as well as the movement of people, within China has generally been a cumbersome activity. China's lack of north/south flowing rivers and the hilly nature of much of northeast and south China have contributed to the difficulty.

[2] E. Reischauer, John K. Fairbank, and A. Craig, East Asia: Tradition and Transportation (Boston: Houghton, Mifflin & Co., 1978), pp. 12-14.

Resources appropriate to the topic "China's Traditional Economy"

1. For general studies see Robin J. McKeown, Food and Survival in Asia, in which an article entitled "Famines," pp.8-14, includes excerpts from a missionary diary; Theodore White's Thunder Out of China, and Pearl Buck's The Good Earth, which demonstrates the precarious life of the peasant; Leon Hellerman and Alan L. Stein, eds., China: Readings in the Middle Kingdom (Simon and Schuster, 1971), has a section on "Economic Conditions: Land and Agriculture," with excerpts from Chinese sources dating from 400 B.C. to 1629 A.D.; Theodore H. White and Annalee Jacoby, Thunder Out of China (New York: William Sloane Associates, 1946, 1961), has a chapter on "The Peasant," pp.20-32, portions of this chapter are included in Mao Tse-tung and the Chinese Revolution by David L. Weitzman (Asian Studies Inquiry Program), pp. 12-15; Peter J. Seybolt, Through Chinese Eyes, "Lin-hsien Country, A recollection of the Past," pp. 22-26; F.H. King, Farmers of Forty Centuries (Pennsylvania: Rodale Press, 1972), a reprint of 1911 volume.

2. See E-tu Sun and John de Francis, trans., Chinese Social History (Washington, D.C.: American Council of Learned Societies, 1956) for translations of modern Chinese scholars on socio-economic aspects of traditional Chinese life.

3. Relevant films, filmstrips and cassettes:

TITLE	FORMAT		SOURCE
China Series	FS	1976	
China Old and New	FS/C	The Old Muscle Power Co.	Harvard U. Press
China's New Look	FS/C or R	Peasantry, A Way of Life	Learning Arts
China Series	FS	1976 Introduction and History	Educational Design
China Series	FS	1976 Mao's Vision Implemented	Educational Design
China Series	FS	1976 New Life	Educational Design
China Series	FS	1976 Education and the Future	Educational Design
China: Politics and Economy	FS	1981, Color, 15 min.	Clearvue

TITLE	FORMAT		SOURCE
China in 1906	SL	With Script	NYU Asian Studies Curriculum Center
Production in China	SL	1973	Multi-Media Prdctn.
China: The Social Revolution	16mm	1967, Color, 17 min.	U. of Michigan
The Good Earth - Famine Sequence	16mm	1952, B/W, 15 min.	Films, Incorporated
China's Villages in Change	16mm	1967, Color & B/W, 20 min.	Indiana U.
China: The Industrial Revolution	16mm	1967, Color & B/W, 15 min.	U. of Michigan
Mao Tse Tung	16mm	1964, B/W, 26 min.	U. of Illinois
Revolution in China: From War to Revolution	16mm	B/W, 20 min.	U. of Michigan
Building for the Future	16mm	1976, Color, 28 min.	Boston U.
China: An End to Isolation	16mm	1972, Color, 23 min.	Boston U.
China and Its Industry	16mm	1969, Color, 16 min.	Boston U.
Golden Heritage, Golden Harvest	16mm	1974, Color, 28 min.	Boston U.
Communist China	16mm	1965, B/W, 22 min.	Penn State U.
China: Modernization Through Human Power	16mm	1969, Color, 17 min.	FLA State U.

4. See the following references for more specialized studies Richard H. Tawney, Land and Labor in China (New York: Harcourt, Brace, 1932); Chi Chao-ting, Key Economic Areas in Chinese History (London: Allen and Unwin, 1936); Dwight H. Perkins, Agricultural Development in China, 1368-1968 (Chicago: Aldine Publishing Co., 1969).

Learning Activities for "China's Traditional Economy"

1. Consider the psychological impact of the constant threat of famine.

2. Dramatic Re-creation and Role Play. Students can write, direct, and stage short dramatizations or vignettes on the life of the peasant. Communist China (American Education Publications Unit Book) published by Xerox contains a case study of a village called Long Bow which is based on William Hinton's Fanshen: A Documantary Revolution in a Chinese Village (Vintage, 1966) that lends itself to such an exercise.

3. The Good Earth by Pearl Buck makes good supplemental or project material for young high school students. It makes a good book report project if you provide careful guidelines of what to include:

Write a book report on The Good Earth. The essay should be well organized, reflect both general and specific knowledge of the book, and be written in good form with correct spelling and grammar.

In the report you should focus on at least two of the following themes. Use the questions. Use the questions with each as guides, but do not consider this simply an exercise in answering questions. Refer often to specific references in the book to support your conclusions.

1. Wang's life as a poor farmer who became rich but "fell" and was corrupted by wealth

    a. What were the signs of Wang's being a lowly farmer in the beginning of the novel?

    b. How did Wang become rich?

    c. What were the status symbols of his new life, new wealth and prestige?

    d. How is he corrupted by his new wealth?

    e. What happens to his wealth?

2. The Good Earth

    a. What is the meaning of the title?

Why or why not is is appropriate?

b. How important is the land to Wang and his family?

c. How does Wang's life cycle revolve around the land?

d. Where does Wang achieve his peace?

3. Importance of Family

a. How important is family in this novel?

b. How does the book portray the relationship of husband and wife?

c. What sacrifices does O-lan make?

d. How does Wang always take care of his uncle's family?

e. How are the following characters the old Father, the old uncle, Lotus, Cuckoo, Pear Blossom, Ching, older and younger sons important to Wang in the novel?
How do their wishes, ambitions, etc. affect Wang?

CONTEMPORARY USE OF RESOURCES - COMMUNES AND MODERNIZATION

Four articles are given as readings for this section of the unit. Two deal with China's communes, one with the government's efforts to plan the economy through the Five Year Plans, and one with the recent proposals for future industrial production.

Reading #1 is a description of two communes in South China visited in 1973 by Colleen Kelly, an American educator. While communes have changed some in recent years, the basic outlines described are still present. The time of the observations was the height of the influence of the Cultural Revolution on China's commune system.

RURAL COMMUNES TODAY

Tali Commune

The Tali Commune is located on the Pearl River delta. Consequently, its topography is mostly flat with some low-lying hills. It covers an area of 59,960 mcu (about 10,000 acres), mostly used for rice paddy agriculture. Vegetables, melon, peanuts, sweet potatos and sugar cane are also grown. In addition to farming, which is its principal economic function, the commune runs a farm implements factory, a grain polishing mill, a lime kiln, a small cement factory, and iron and bamboo wares workshops.

There are 15,940 families with a total of 63,630 people belonging to one or another of the 239 production teams and 19 production brigades. The commune operates one senior middle school (high school) and 19 primary and junior middle schools, with a total student enrollment of about 31,000. For medical requirements, there are one general and two smaller hospitals, along with 19 clinics, all funded by a cooperative system which requires everyone to pay 20 fen (about 25 cents) a month into the health fund and a five-fen fee for each visit, with no additional charge for any medicines or treatment that may be required.

Because water is so important to the growing of rice, much of the commune's effort has been devoted to water conservation projects. For example, two large sluice gates, 32 reservoirs (capacity, 7 million cubic meters), and 47 electrically powered pumping stations (333 pumps) have been built. As a result of this effort and also of other improved agricultural practices, the production per acre and the acres under cultivation have been greatly increased.

Leliu Commune

This commune is located in the middle and lower streams of the North and West tributaries of the Pearl River. It can be best des-

cribed as a flat, marshy land with a network of canals and lakes. The Leliu Commune covers an area of 72,000 mou (12,000 acres) which are devoted to the production of fish (36,000 mou), sugar cane (24,000 mcu), and sericulture (silkworm cocoons; 10,000 mcu), with smaller crops of rice (1,000 mcu) and peanuts (1,000 mcu). Additional enterprises operated by the commune are a farm implement repair shop, a pharmaceutical plant, a cotton-weaving workshop, a printing house, and an agricultural reasearch station. The population of Lelui is 81, 486 people, who make up 17,260 families, administratively divided into two towns, 22 production brigades, and 285 production teams.

The commune operates a senior middle school, and primary and junior middle schools that accommodate 14,000 students. It also has one hospital, 6 clinics, and 26 medical stations to take charge of its sick.

Since its formation, many commune-level goals have been reinforced, water gates built, canals dug and dredged, electric pumping stations installed, and power lines to supply these stations erected. According to commune officials, all production levels have increased since liberation.

The Decision-Making Process in Communes

Decisions within each commune stem from the People's Committee for the particular commune. Here goals are established for the commune and parceled out to the brigades. In turn, the brigades establish goals for the production teams. The goals, in effect, determine the labor requirements. However, the decision as to what work each person will do for the particular day is made by the production team. Within the three levels of the administration of a commune, there is a leader and a committee elected by the people. This leader and the committee make the operating decision for their own level. While it would appear that the commune has a great deal of autonomy, there is a Communist Party administrative apparatus which reaches from the lowest production teams of the commune to the Central Government in Peking, via the brigade, commune, county, and province levels. Hence the goals of national and intermediate-level structures impinge upon the autonomy of the commune, though it does seem that outside influence is relatively low.

Economic Organization

From the time he enters school until he is retired, each person in the Tali and Leliu Communes is considered an element of production. The amount and type of work the individual does is largely the decision of the production team. Naturally there are exceptions in this work-oriented organization. Women are given about 55 days for childbirth. The ill or aged are not expected to work. Each adult works on communal tasks six days a week, eight hours a day. Children work after school and during vacation periods. For this the worker

receives an average salary of 155 yuan (about $75) a year in the Leliu Commune. In addition, the family has a private plot of land for its use.

Although private family plots of land were reduced in size during the Cultural Revolution, they now appear to be the same proportion of total land as before, between five and ten percent of the land in production. These plots provide fresh vegetables for the table as well as extra income on the free market.

At the Tali People's Commune each member of the work force receives .03 mou of land. For each child an additional .02 mou of land is allocated thus making private plots a result of family size. The private plots are located in the same place as the production area. The team leader receives the same amount of land as any other worker. Each peasant is also permitted to keep pigs and hens. Of the eight hens kept by the team leaders family, four had recently been killed for food. A rooster, perhaps looking for the missing hens, strolled unmolested through the living room and out the porch opening. Formalities of separate barnyard and living quarters are not strictly observed.

The family income consists of salary paid for communal work and also from products it may have to sell (excess items grown on private plots, excess domestic animals, or handicrafts it may have produced in the home). This money is used to buy food, the family home (or rent to the commune), and clothing. What may be left can be used to buy sewing machines, bicycles, watches and the like, or may be deposited into a commune-operated savings account where it would draw 1½ per cent annual interest. Although privately grown foods which are excess to his needs may be sold by the owner, items that might be exported (family handicrafts or excess products of the commune) are sold to the government which acts as the distributor/retailer. Of interest is the incentive system which pays a person more for more difficult work or for the exceptional quality of his work.

In the Leliu Commune those who worked in the fishing industry generally received more pay than those who worked in sericulture. Of particular note is the fact that men and women receive the same pay for the same work. The amount paid for each type of work is determined by the People's Committee of the commune.

While it is difficult if not impossible to make comparisons of cost of living, or to put costs in American dollars, some estimates serve as indicators of cost. Family income is judged at $60.00 on the commune. Of this $30.00 is spent for food, $2.50 for rent or housing, plus electricity and water; insurance costs about .50 a month. This would cover nursery care as well. Clothing, transportation and consumer goods costs another $15.00. Shoes cost $2.00 to $3.00 a pair. Fabrics cost about .60 a yard. The material is often pre-cut to a pattern to avoid waste. The bright quilts used on beds sell for $11.00 to $20.00. Children's jackets may cost as much as

$8.00 or $10.00. Detergents are available. Thirty kinds of toothpaste are sold, ranging in cost from .42 to $1.06. Soaps, of which there are 42 or more varieties made in the various provinces, cost from .17 to .63. To decide which is better, the standard seems to be, "If it costs more, it is better."

The possibility of building a new house for a newly married couple exists, since loans are available. The interest on a loan ranges from 1.8% to 4%. Loan and Credit Cooperatives operate for both savings accounts and loans. Savings are encouraged. Interest of 1.8% is paid on deposits in the Commune bank at the Tali People's Commune. Depositers are urged to save to aid national growth. At Lelin Commune 2.7% interest is paid. At present there is 1.6 million yuan on deposit at the Lelui bank. The average bank account is about 120 yuan. Both the commune and the State are available as sources for loans. The commune must approve major expenditures on the part of the brigade, such as building several houses, a factory, or purchasing major machinery, but the construction of one or two houses does not need approval. The size of the house determines its cost, reckoned at one square meter for 50 yuan.

The average income of a family may differ radically from commune to commune and even within a commune. As much as an 80% difference between the highest and lowest income has been noted. Sixty to seventy yuan a month for a household with two working adults appears to be average, but on a commune near Shanghai, one family of seven with three adults doing non-farm work, realized Y 300 a month.

By comparison, an urban family with two working adults may earn Y 1,500 a year. Specialized skills command greater salaries, with an engineer earning Y 1,500 a year, an auto engineer Y 3,600. Surgeons with experience earn the same. A top salary of Y 4,000 is granted for senior university professors. This puts the Y 3,600 per year of the top commune family on a par with the higher earnings of urban workers. The more average 720 to 840 yuan a year is supplemented by several factors.

Although private plots came under attack during the Cultural Revolution, they remain basically the same as before the Revolution. Yielding as much as Y 200 additional to the family income, despite low official estimates, the plots also provide food products and meat for the family table. While there is no personal taxation for the urban dwellers, the fruits of the peasant are sold to the State, and a tax is paid to the State on the payment. A percentage is deducted for agricultural expenses and reserve fund. The remainder, about 35% (although some sources indicate as high as 55% to 65%) is shared by the commune members.

Women's share of the earnings is officially equal to that of men; however, in practice they receive fewer work points. Women cannot perform some of the heavier manual tasks which carry the greater number of work points. No work points are assigned for household

tasks. As these consume time which could be spent earning points, the "time is money" theme is considered. Children's clothes cost about Y 2.5. For a woman to sew these at home consumes the equivalent of 18 work points. Ten work points, the maximum for any one day, equals Y 1.75. Based on a low average of 5 work points, each working adult would thus be guaranteed Y 1 per day. To purchase ordinary clothing worn by workers might cost seventeen days of labor while making it would take perhaps eleven, together with the time taken from productive labor to make the outfit. For every ten points earned by a man, a woman earns 8.5 points.

Conclusions

"Walking on two legs," China is bestride two worlds. She preserves those aspects of the past that serve the present. What is considered reactionary or diversionary is rejected and discarded with dispatch. Should new methods prove too radical, the old is once again restored to favor. When a theory proves productive, it is enforced.

"Regard agriculture as the main factor and let subsidiary production nurture agriculture." An example of the mistake of overzealousness in industrializing being erased is a return to the primary concerns of farming. While industrialization remains an important objective, it is not to replace agriculture as the primary occupation of the peasant population. Industry is diversified and decentralized by being located in communes. It is financed by the profits of agriculture, but in turn it serves the needs of agriculture.

Water conservancy projects, dams, irrigation, and the building of tractors and farm implements help towards the goal of self-reliance and self-efficiency. The village remains the base of life, but the larger loyalty to commune and nation has been successfully commanded and sustained by benefits to village and family.

"Serve the people." Give attention both to one's own needs and to the larger needs of the state. The commune sets goals, but it also allots the decision making to the lowest common denominator of commune life, the production team or village. Housing is assured; sufficient food to guarantee survival in a bad year and increased amenities offer proof that, materially, life has improved substantially since Liberation.

Tha advantages of the higher standard of living which was one goal of the Communist leadership in effecting commumization of farm land are beginning to be seen in the villages. The Five Guarantees offered a strong selling point to those who had lived through the bitter years marked by war, starvation, dislocation, and insecurity. The most basic Guarantee underlying the others is security. The commune welfare fund provides the security which once was to be found only in one's sons, if then.

Reading #2* deals with what was heralded as a model commune - Tachai (Dazhai). However, recent articles about Dazhai offer a different picture.

"IN AGRICULTURE, LEARN FROM TACHAI"

Tachai is a red banner personally raised by our great leader Chairman Mao Tsetung; it affords a shining example for the building of a new, socialist countryside in China.

"In agriculture, learn from Tachai." This is a battle call and a wise decision made by our leader Chairman Mao.

Situated at the foot of the Tiger Head Hills of the Taihang Mountains in northern China, Tachai is a production brigade of the Tachai People's Commune, Hsiyang County, Shansi Province. It consists of 83 households with a population of 380, and owns 796 mou of arable land.

Before liberation Tachai was a village of about 60 households; the poor and lower-middle peasants accounted for 70 per cent of the local population. Sharing the same fate as the rest of China's impoverished peasant masses under the dead weight of the three big "mountains" - imperialism, feudalism, and bureaucrat-capitalism - they toiled for the landlords as year-round or casual labourers, subject to hunger and cold. Crushing class oppression reduced the village, both the people and the land, to poverty.

After liberation, again like their counterparts in other areas of the country, the poor and lower-middle peasants of Tachai, following the wise leadership of the Chinese Communist Party and their great liberator Chairman Mao, carried out land reform, putting an end to landlord oppression, and made themselves masters of the new society.

Our great teacher Chairman Mao has taught us:

> Among the peasant masses a system of individual economy has prevailed for thousands of years, with each family or household forming a productive unit. This scattered, individual form of production is the economic foundation of feudal rule and keeps

*The Red Sun Lights the Road Forward for Tachai (Peking: Foreign Languages Press, 1969), pp. 9-13.

the peasants in perpetual poverty. The only way to change it is gradual collectivization, and the only way to bring about collectivization, according to Lenin, is through co-operatives.

He pointed out: "As far as agriculture is concerned, the socialist road is the only road for our country." Under the leadership of the Tachai Communist Party branch, the poor and the lower-middle peasants there have firmly advanced along the road charted by Chairman Mao. They organized an agricultural producers' mutual-aid team in 1946, which was promoted to elementary argicultural producers' co-operative of a semi-socialist character in the spring of 1953. And then, in 1956, this latter switched to advanced co-operative of a completely socialist nature and as a result agricultural co-operation was acheived. In 1958, guided by the light of the Party's general line for building socialism, which was personally formed by Chairman Mao, the Chinese people organized people's communes on a nation-wide scale in warm response to Chairman Mao's great call: "People' communes are fine." Tachai, too, merged itself with the neighboring mountain villages into a people's commune on the basis of the advanced co-operatives, thus bringing agricultural collectivization to a new stage.

In pre-liberation days the average per mou yield of Tachai never exceeded 100 catties. After liberation it rose to about 120 catties during the period of the mutual-aid team, 500 catties during the period of agricultural co-operation, 700 catties following the emergence of the people's commune; in 1967 it leapt to over 900 catties. In addition to the sustained increase in grain output there was a corresponding growth in forestry, stock-breeding and side-occupations. All this speaks volumes for the tremendous power of the people's commune as a new social organization and demonstrates the unmatched superiority of China's socialist system.

The cadres and the poor and lower-middle peasants of the Tachai Brigade give prominence to proletarian politics and persevere in putting Mao Tsetung Thought in command of all work. During the many years of sharp, complicated struggles between the two classes (the proletarian and the bourgeoisie), two roads (socialism and capitalism) and two lines (the proletarian revolutionary and the bourgeois reactionary lines), they have taken a firm stand by Chairman Mao's revoluntionary line. They have smashed the plot of Liu Shao-chi, the No. 1 Party person in power taking the capitalist road, and his agents in Shansi in trying to topple the red banner of Tachai and restore captialism in the countryside. They have overcome trouble-making counter revolutionaries and bad elements and broken down the old ideas, culture, customs and habits of the bourgeoisie and all other exploiting classes. Firmly keeping to the socialist direction in their struggle, the Tachai people have created a new system of labour management, which can be described by "work with utter devotion to the public interest; self-assessment and public discussion of work points", a system which has gone a long way towards the consol-

idation and development of the socialist collective economy. The people of Tachai have also trained and brought up successors to the proletarian revolutionary cause.

Chairman Mao said "Poverty gives rise to the desire for change, the desire for action and the desire for revolution." The people of Tachai are new type peasants armed with Mao Tsetung Thought and having a high socialist consciousness, peasants who dare to struggle, dare to seize victory. Defying the physical disadvantages of rough barren mountains, sterile land as well as repeated natural calamities, the people of Tachai, in line with Chairman Mao's instruction: "Be resolute, fear no sacrifice and surmount every difficulty to win victory", have fought arduously to transform the mountains. They have turned craggy slopes left as wasteland from the old society into level terraced fields, and weedy gullies into well cultivated land with assured high yields despite drought or waterlogging. In the three great revolutionary movements of class struggle, the struggle for production and scientific experiment, the Tachai people full of vigour and enthusiasm, have displayed to the utmost the revolutionary spirit of hard work and self-reliance and waged brave and unswerving struggles against the class enemeies, bad weather and barren land, thus enabling agricultural production and construction to develop at an increasing rate. As a result, there has taken place in the whole brigade a tremendous change - a change in the outlook of men, in the land, in the output, and in all other things. The heroic Tachai people have indeed transformed their impoverished mountain village into a new, socialist Tachai.

The road taken by Tachai is the socialist road which the Chinese peasants have firmly followed under the guidance of Mao Tsetung Thought. The red banner of Tachai has flown ever more proudly during the unprecedented Great Proletarian Cultural Revolution in which Tachai's cadres and poor and lower-middle peasants have further raised their consciousness of class struggle between the two lines and, following closely Chairman Mao's great strategic plan, have "grasped revolution and promoted production". Tachai offers a fine model for all China's 500 million peasants.

Ever since our great leader Chairman Mao issued the fighting call "In agriculture, learn from Tachai", news about the heroic deeds of the Tachai people has spread rapidly throughout the country and abroad. The revolutionary spirit of Tachai's poor and lower-middle peasants as shown in their immeasurable loyalty to Chairman Mao, to Mao Tsetung Thought and his proletarian revolutionary line has won the warm praises of the revolutionary people at home and abroad. The Tachai peasants' spirit of waging never-ending revolutionary struggles under the guidance of invincible Mao Tsetung Thought has struck deep roots among the people.

Reading #3 is an article by Dr. Bruce J. Esposito, University of Hartford, on the Chinese economy since 1949. The focus of these excerpts is the central planning by the government.

FIVE YEAR PLANS

First Five Year Plan (FYP) (1953-1957)

Beginning in 1953, the First FYP was inaugurated. Here, the Chinese incorporated the main features of Soviet strategy: steep rate of capital formation, overwhelming emphasis on industrial development above everything else, high priority of heavy industry allocation among the various branches of industry and preference for large plants and capital-intensive techniques. On the eve of the first FYP commencement, the People's Daily stated "the Soviet path to industrialization was the very road the Chinese should and must follow."

The main emphasis in the Plan was on heavy industry, mining, electric power and railway trasport, much of which was related to defense capability. There was relatively little investment for light industry or agriculture. The backbone of the industrial portion of the First FYP was the 156 large modern projects designed and built with the aid of the Russians. What prompted the Chinese to closely emulate the Soviet development model? Yeh suggests the leadership's "obsession with technical rather than economic efficiency," and their "gigantomania that identified bigness of size with economies of scale." In addition, the limited capability of the Chinese to design and build new plants and the availability of Soviet designs and equipments narrowed the range of choice.

By 1957, in general terms the Chinese had been able to achieve many of the overall objectives of the Plan, despite some difficulties during the Plan period. Despite these problems, the PRC achieved an impressive rate of economic growth.

Agricultural performance during the First FYP was modest. The 1957 crop total was only approximately 20-23 percent higher than in 1952, which indicates an annual increase of only 3.7 percent, barely ahead if poulation growth. The modest investment in agriculture under the Plan, 7.6 percent of the total, led to a lopsided development of the Chinese economy and was to sow the seeds of later economic difficulties for the Chinese Communists.

Second Five Year Plan (1958-1962)

The Second Five Year Plan began in 1958 and in broad outline

was similar to the First Five Year Plan. Its main features included continued emphasis on heavy industry, a somewhat larger investment for agriculture, 7.6 - 10 percent, and emphasis on capital-intensive techniques.

But because of growing economic difficulties and internal political unrest, the Chinese Communist Party, rather than retrench, decided to attempt a radical solution - the commune system was established and the Big Leap Forward was initiated.

Under the commune system, the people of several villages were organized in a quasi-military fashion, which allowed the communist leaders to centralize labor control and to undertake economic planning in larger units than had been done under the previous system.

The Big Leap Forward was a device to apply intensive labor to agriculture and industry. Under the banner of slogans such as "Twenty years concentrated into a day" and "Three years of hard labor - ten thousand years of happy life," vast public works were undertaken for agriculture. In industry, all workers were expected to work harder. One of the by-products of the Great Leap was the sprouting of thousands of outside steel furnaces which produced a poor product. The net effects of the Great Leap and the commune system were discontent, human exhaustion, and grossly exaggerated statistical increases which inevitably led to subsequent failure.

With the failure of the Great Leap forward in 1959, a siege of unfavorable weather lasting three years, added to the generally chaotic conditions. One analysis suggested that in addition to poor weather, there was (1) a general lack of seed in the countryside; (2) a lack of agricultural knowledge among the party cadres who directed the organization of agriculture; and (3) ill-planned irrigation, which turned much good land into alkaline soil by raising water levels.

The year 1962 saw a slight improvement in agriculture, which resulted in a small increase in food production, but was substantially below the good crop year of 1958. Beginning in this year, at the third session of the National People's Congress, the delegates adopted the slogan, "Agriculture as the foundation of the national economy, and industry as the leading factor." In other words, emphasis was to be placed on agricultural development for the first time in the history of Communist China.

Third Five Year Plan (1966-1970)

Details of the Third FYP were never published. A People's Daily editorial on January 1, 1966, revealed that politics will override all else and that the Chinese would continue to give priority to agriculture and promote a gradual development of industry. The editorial noted: "China had great success in carrying out the general policy of developing the national economy with agriculture as the foundation and industry as the leading factor." It also indicated

that China under the plan would "strive to increase agricultural production year by year and implement more effectively the national program for agricultural development."

The plans for industry called for generalized development throughout the various sectors. Accordingly, the editorial noted:

> . . .great efforts will be made to build a number of new enterprises, strengthen national defense work, strengthen basic industry, communications and transport, and improve the distribution of industry within the country; corresponding efforts will be made to expand light industry, improve the people's life step by step on the basis of the development of production, and build up an independent, fairly complete industrial system and national economy.

The commencement of the Cultural Revolution in the summer of 1966 and the attendant disruption of the Chinese economy over the following three years suggests that probably many of the economic goals of the Plan were not achieved. The disruption of industry in late 1966 and 1967, the overwhelming rise in the use of the transportation system by Red Guard throughout the Cultural Revolution, the acknowledged disruption of defense industry in 1967 and 1968 suggest retardation of economic development.

Few details of the Fourth Five Year Plan were published but its general orientation was one of "self-reliance" and stressed agriculture as the foundation of the economy. The unstable political milieu of the period from the end of the Cultural Revolution (April, 1969) to the purge of the "gang of four" in October, 1976 was characterized by sharp factional struggle and was not a conductive atmosphere for central economic planning or economic development.

The purge of the extremist radical element from the Chinese political scene in 1976 immediately began to have effects on the central planning process. The number of ministries under the State Council was expanded. Whereas in 1975 a single ministry was responsible for fuels and chemicals, in 1977 there were separate ministries for coal, petroleum, and chemicals. Similarly, additional ministries have been reestablished for textile industry and railroads. In 1978 the Central Government reestablished six economic regions into which China's 29 provinces are grouped for planning purposes.

Other new central organizations have appeared, which attempted to reassert a greater measure of central control as well as improve efficiency. For example in 1977 a National Petroleum Corporation was established, reportedly to take over operational responsibility for the petroleum industry and to leave the Ministry of Petroleum Industry mainly with policy formation. In July 1978 the Hsinhua

News Agency reported the First Ministry of Machine Building was reorganizing its affliated departments and enterprises along lines of specialization "to improve coordination and planning."

The announcement of the Fifth Five Year Plan (1976-1980) was made with little fanfare and few details were provided. A Ten Year Plan (1976-1985) was announced at approximately the same time. The goals of the Ten Year Plan were highly ambitious and when the hope for achieving these goals faded in the early 1980's there was little mention of the Plan. The central planning process remains but the problem ridden Chinese economy has continually forced modifications in the announced plans. The Central Government remains committed to central planning and continues to attempt to improve its effeciency by introducing computers and more modern economic methodologies.

Reading #4* offers an assessment of China's recent efforts to modernize its industrial production.

For the past two years the fundamental problem for policymakers of the People's Republic of China has been deciding upon the means for transforming the world's largest underdeveloped country into a modern industrialized state. Freed of the dominating influence of Mao Zedong in 1976, the PRC leadership's first attempt at solutions was embodied in the 10-year draft plan (1976-85), unveiled in February 1978. The plan was intended to lay the groundwork for eventually bringing about the "four modernizations" - of agriculture, industry, national defense, and science and technology.

Although the new plan gave more prominence to developing agriculture than in the past, the plan's central focus on heavy industrial growth constituted a continuation of Chinese policies of the previous two decades. The most innovative element in the plan was China's unprecedented willingness to use massive imports of Western equipment and technology in the development effort.

Between the announcement of the new plan in February and the watershed Third Plenum of the Chinese Communist Party in December 1978, the CCP leadership came to a new and sobering appraisal of the size and nature of the gap between China's existing capabilities and its ambitions. During 1978, surveys of PRC natural resources, construction programs, and trained manpower - together with investigations of how Chinese production processes and institutions had functioned over the past decade - began to give the leadership a much better appreciation of China's weaknesses. On the international side, the knowledge garnered from the surge in delegations sent abroad and from foreign visitors to China made the government more aware of the costs and problems involved in exploiting foreign resources.

By the time of the Plenum the central leadership had also concluded that large segments of the Chinese Communist Party were not oriented toward the goals of modernization and could not be depended upon to be fully responsive to orders from central authority. At the same time, the regime also concluded that other important institutional changes were necessary - in legal systems, in educational and cultural policy, and in attitudes toward population control - for economic modernization to proceed.

At and after the Third Plenum the leadership shelved the 10-year plan and embarked on a three-year (1979-81) readjustment program. The

*National Foreign Assessment Center, China: The Continuing Search for a Modernization Strategy (Washington, D.C., 1980).

underlying theme of Chine domestic policy since then has been that economic productivity, consumer welfare, and political stability are interrelated. The many changes in economic policy since the Plenum - increasing the material incentive for production and hence the incomes of workers and peasants, installing new systems of rewards and penalties for individual managers and economic entities, and experimenting with new and more efficient forms of industrial organization - are all aimed at productivity increases.

In effect, the regime is making an unprecedented appeal to the self-interest of the Chinese population. Incomes are beginning to rise, most notably in agriculture, but also in industry, and the leadership has already begun to grapple with the problem of managing and meeting consumer demand for more and better quality goods and services The growth of consumer expectations is now a major problem for the government and will remain so for years to come.

Political stability enters into the relationship between consumer welfare and productivity because the leadership believes that its grasp on power and the permanence of its policies pivots on demonstrating the benefits of the new policies for most of the Chinese population. In the absence of improvements in consumer welfare, productivity will remain low and the potential for political disruption, as well as the leadership's vulnerability to challenges from within the party, will increase.

Resource allocation policies were also shifted at and after the Third Plenum by the leadership to support the new policy course. Investment in heavy industry, particularly iron and steel, was cut back while the allocations to agriculture, light industry, and the building materials industry were increased. While maintaining its interest in acquiring foreign equipment and technology and continuing to solicit and to receive long-term credits to pay for it, the leadership suspended or postponed a number of planned purchases from abroad. The domestic construction program was also cut back, eliminating poorly planned projects and those requiring long lead-times. The new priorities focus on easing longstanding constraints on industrial production - electric power, coal and building materials, and transportation.

The leadership will not be able to complete this "readjustment" within the planned three-year period and already has indicated that the process will take more time. First, the new policy course still has not been completely accepted within the party, in part because the changes are such radical departures from the policies of the Maoist era and in part because of bureaucratic resistance to changes of any kind. Since May 1979 a campaign has been under way to defend the policies of the Third Plenum and to screen out party members unwilling to adapt to the new tasks of modernization. Second, although the new incentives policies have given new impetus to production in agriculture, the changes in industrial incentives and organizational policies are being implemented only slowly and have not so far stimulated industrial output. Third, new construction in the bottleneck areas of Chin-

ese industries will take three to five years to complete; hence the present constraints in the energy, raw material and transportation sectors probably will not begin to loosen until some time beyond 1981.

Over the next few years, we expect the growth of gross national product to fall off from the average 6 percent rate of the past two decades to around 5 percent. Moreover, the sources of growth will also change, with industrial growth slowing, perhaps to around 6 to 7 percent per year, and agricultural growth picking up significantly to something on the order of 4 to 5 percent per year. While foreign equipment and technology will continue to flow into the PRC at higher rates that in the past, deepseated problems in absorbing these imports will be overcome only gradually. With the exception of imported fertilizer plants, foreign technology is unlikely to have much of an impact on production during this period.

The experiences of the past two years have made the Chinese leadership circumspect in discussing possible development strategies for the 1980's and 1990's. It cannot make systematic, long-term plans for the economy until the results of the current period of readjustment begin to come in. The sparse information received thus far on Chinese thinking about the next two decades suggests, however, that agricultural development will continue to be viewed as the fundamental basis for economic modernization and the point of departure for pursuit of import substitution policies. These policies would gradually decrease the present PRC dependence on imports for food, fibers, and industrial materials and eventually lead to a greater use of export earnings for purchases of high technology processes and equipment. This strategy seems aimed at initially heavy exploitation and then eventual diminution of PRC economic linkages to the developed world to create conditions for domestically driven, "self-reliant" economic growth.

In any case, two major variables affect economic as well as all other plans for long-term modernization: The first is whether the present leadership can consolidate its hold on power and implement its current and contemplated economic policies. Success in this endeavor is by no means assured and is further complicated by the likelihood that many in the leadership will pass from the scene during the next five to ten years. The second is whether the policy of placing a low priority on Chinese military modernization by linking it to the eventual development of a modern industrial base can be continued. A serious deterioration in relations with the Soviet Union or Vietnam could lead to increased allocations of resources to the military at the expense of economic development.

CHINA: ECONOMIC INDICATORS

	1952	1957	1965	1970	1975	1976	1977	1978	1979
GNP (billion 1978 USS)	99	138	185	263	368	368	398	444	468
Population (million persons, 1 July)	570	640	753	848	952	971	987	1002	1018
Per capita GNP (1978 US $)	174	216	246	310	387	379	403	439	460
Agricultural production index (1957=100)	84	100	101	126	148	148	144	156	160
Total grain (million metric tons)	161	191	194	243	294	285	283	305	315
Cotton (million metric tons)	1.3	1.6	1.6	2.0	2.4	2.3	2.0	2.2	2.2
Industrial production index (1957=100)	48	100	199	316	502	502	574	651	703
Crude steel (million metric tons)	1.3	5.4	12.2	17.8	24.0	20.5	23.7	31.8	34.0
Crude oil (million b/d)	0.01	0.03	0.23	0.60	1.54	1.74	1.87	2.08	2.12
Foreign trade									
Exports, f.o.b. (billion current US $)	0.9	1.6	2.0	2.2	7.1	7.3	8.1	9.9	13.0
Imports, c.i.f. (billion current US $)	1.0	1.4	1.8	2.2	7.4	6.0	7.1	11.2	14.7

Resources appropriate to the topic "Communes and Modernization"

1. For general studies see Gordon Bennett, Huadong, The Story of a Chinese People's Commune (Boulder: Westview Press, 1978), concise, extremely informative, filled with good examples to use to illustrate concepts, very readable; William Hinton, Fanshen, A Documentary of a Revolution in a Chinese Village (Vintage, 1966), teachers might find interesting for their use, but 600+ pages is discouraging for many students; A Chinese Commune, information sheets and activity suggestions for introducing Chinese commune organization and life (9 pages), available through Center for Teaching About China, 407 S. Dearborn, Suite 945, Chicago, IL 60605, for 45¢ each, 35¢ if ordering over 25 copies; A. Doak Barnett, China and the World Food System (Overseas Development Council, 1979), discusses China's agricultural policies and performance since the 1950's , and contains many statistics, charts, and graphs, scholarly; Victor P. Petrov, China: Emerging World Power (New York: Van Nostrand Company, Inc., 1976) is a study of China's modern economic development in three areas: agriculture, raw materials, and manpower.

2. For translations and discussions of current communal development use Beijing Review (a weekly magazine from China).

3. Relevant films, filmstrips and cassettes:

TITLE	FORMAT		SOURCE
China: A Geographical Survey	FS/C	1981, Color, 15 min.	Clearvue
China's Communes	FS/C or script		NYU Asian Studies Curriculum Center
China Old and New	FS/C	#10 Early Modernization	Harvard U. Press
China Old and New	FS/C	#14 A Recent Visit to the People's Republic	Harvard U. Press
Red Flag Canal	VC	1972, Color, 30 min. Condensed version of the PRC Film with English Narration by Jack Chen	U. of Washington
China's Villages in Change	16mm	1967, Color, 21 min.	U. of Connecticut
China : A Network of Communes	16mm	1977, Color, 15 min.	Florida State U. Boston U.

TITLE	FORMAT		SOURCE
Life in North China	16mm	1971, Color, 15 min.	U. of Michigan
North China Commune	16mm	1980, Color, 80 min.	Canadian National Film Board
China: The Old and the New	16mm	1966, Color, 16 min.	Indiana U.
China and Its Industry	16mm	1969, Color, 16 min.	U. of Michigan
China Commune	16mm	1973, Color, 35 min.	Westinghouse Learning Films
Commune Workers	16mm	1974, Color, 9 min.	U. of Michigan
China: Feeding One-Fourth of The Human Race	16mm	1967, Color, 16 min.	McGraw Hill Films U. of Michigan Florida State U.
Face of Red China	16mm	1959, B/W, 54 min.	Penn State U. of Michigan
The People's Communes	16mm	1973, Color, 25 min.	U. of Wisconsin, Ext. Kent State U.
Village in China Today	16mm	1967, Color, 16 min.	Penn State
Communist China	16mm	1962, Color, 14 min.	Florida State U.

4. See the following references for more specialized studies Li Choh-ming, Economic Development of Communist China (Berkeley: University of California Press, 1959); Alexanader Eckstein, China's Economic Revolution (Cambridge: Cambridge University Press, 1977); Stephen Andors, China's Industrial Revolution (New York: Pantheon Books, 1977); Cheng Chu-yuan, China's Economic Development (Boulder: Westview Press, 1982).

Learning Activities for "Communes and Modernization"

1. Trace the stages of land reform in China: redistribution, cooperatives, and communes. This would make a good research project for a student.

2. Develop worksheets which will require that students demonstrate skill in reading and interpreting charts, graphs and tables. Some appropriate charts and graphs and a sample exercise are included in this section.

3. List similarities and differences of the traditional and contemporary economic patterns. Students should consider topics such as making a living, daily routines, community networks, etc.

4. Define "modernization". What are its costs as well as its benefits. A good article to use is "Environmental Degradation in China," Asian Survey, xx Aug., 1980), pp.777-788. The article is authored by Vaclay Smil and discusses Chinese environmental problems of air pollution, noise, water pollution, destruction to ecoscstem in effort to create more cropland, deforestation. (See unit on Quality of Life - Unit Four).

5. Have students define: commune, production brigade, production team, collective, barefoot doctors, cadre.

6. Give statistics about a commune and its income and costs, decide how to distribute the money among a production team's families. A Chinese Commune has such an exercise with all the information a student needs to complete it (called "Who gets What?"). Other excercises include selecting a student for college and an essay on being sent to work on a commune after completion of school.

7. If your class examines the economic concepts of socialist planning, consider the following:

advantages and disadvantages of central planning
projection of national goals and priorities
political basis for economic decisions
accuracy of reported achievements
lack of innovation
view of changes as political risk
lack of personl incentives

8. Beginning in 1982 communes have separated economic from political functions. Local governments organizations are replacing them. Keep a journal based on daily releases on China to update the changes in the Chinese agricultural system.

UNIT THREE: FAMILY AND FAMILY VALUES

Themes to Pursue: How did Confucian thought effect the family?
How have patterns of family life changed?

Discussion:

The primary unit of every society is the family. It meets the basic needs of the young and initiates the socialization process. It teaches the norms of the society and serves as role models.

An examination of the Chinese family system will provide the student with an understanding of the power of tradition. It also can illustrate the concept of changing values and the conflicts that arise from these changes. In addition, it provides an opportunity for students to compare a familial institution, its rituals, organization, role models and values.

Family everywhere provides the first answer to "Who am I?" - in China and in the U.S. A comparison of how it helps to create an individual's concept of identity is a useful exercise.

As a result of this unit, the student should be able to:

Describe the impact of Confucian thought on the Chinese family.

Recognize the basic family patterns - nuclear and extended family patterns.

Understand the Chinese emphasis on group identity, group loyalty, group welfare as more important than the individual.

Describe some of the changes in contemporary Chinese society from the family patterns of the past.

Topics which can be used to develop this unit:

1. Confucianism and the Family System
2. Marriage and Family Life in Traditional and Contemporary China
3. Education

CONFUCIANISM AND THE FAMILY SYSTEM

Reading #1: Family*

On this earth, the relation which binds husband and wife, is one among the five great relations, and the most important thing in family and domestic life. When you take a wife, you must first teach her to revere her father and mother-in-law; how to agree with her sisters-in-law, how to be obedient, how to rise early and go to bed late, how to avoid wasting grain and spilling flour; such are the rules for women.

If among them there are some with a bad temper, exhort them with kind words; in time they will end by being amenable. If you do not know how to exhort them, if you fear to exhort them, if you approve all their sayings without resisting, if you fall in with all their humours and allow them to sound your character, they will become more and more bold. You say you act so because you love them, I tell you this is doing them harm. In our days the husbands who are afraid of their wives and suffer through them are numerous. The root of this evil is that when you married your wives, you did not train them, and little by little they were spoiled. Therefore, the husbands must teach their wives; however if the husband is wrong, the wife may also correct him. The proverb says, "When at home there is a wise wife, the husband cannot but behave well."

You must not forget the great rule of human life. If people marry, it is to beget offspring. When the ancients had reached forty years, without sons, they had to buy a concubine to provide for the future. Mencius says, "There are three crimes against filial piety: to leave no posterity is the worst." If the women could understand that point of doctrine, they would be more broadminded, they would not grow jealous, and would not longer prevent their husbands from choosing concubines; if some are poor and unable to buy secondary wives they must adopt a nephew and bring him up like a son; thus only will they fulfill their duty of ruling their family

There are yet other abuses I must denounce. There are some men so devoid of sense, men so fond of their own ease, that if their wife cannot obtain the wherewith to eat and clothe herself, they feel perfectly indifferent, if she is sick, they are not troubled; if their children ask for money for their expenses, they do not worry about it; of such men the least said the better. Others, having reached sixty

*L. Davrout, S.J. Trans, Moral Tenets and Customs in China (Ho-Kien-fu: Catholic Mission Press, 1913), pp.159, 161.

years, having wife and children, still buy concubines and ruin the future of a young woman. That is wrong. Others, who are wealthy, buy concubines three and five at a time, this is worse. The family traditions are broken; the husband and legitimate wife disagree; all day long, there are but disputes, quarrels and altercations.

As for daughters, you must educate them with the greatest care. Naturally, the education of the small girls belongs to the mother. When they are five or six years old, their hair is to be dressed; there feet are to be bound; they must stay at home and must not be allowed to run here and there to play. When they attain seven or eight years, you must teach them to perform small house duties, as sweeping, scouring the caldron, cleaning the bowls, spinning, and so forth. In their tenth year you must not let them go out of the interior room, nor play with the small boys of your family.

When they are twelve or thirteen years old, they have to be taught needle-work; when you receive some visit, they must be told to hide themselves; when some near relatives of yours come to see you, you may call your daughters out to greet them, but then all their motions and words must be reserved; they must not let their tongues run loose, nor burst out in loud laughter. If sometimes they go out and visit relatives, they must be accompanied; it is unbecoming to let them go out alone. Neither must they be allowed to go out and converse idly with neighbors, nor, at night, to go and sleep with a neighbour's daughter.

When they are fourteen or fifteen years old, teach them how to work with zeal. Let them be trained in the works they will have to do in their husband's house. Their dress must be of black or of light blue colour, simple and not showy. That they must rise early and go to bed late, that is evident. Do not let them sojourn among relatives; do not allow them to burn incense and to make offerings in the temples; at new year's time, do not let them play dice and cards.

Resources appropriate to the topic "Confucianism and the Family System"

1. For general studies see A. Jeff Tudisco, Confucianism and Taoism (Asian Studies Inquiry Series), contains similar sections on the principles of Confucian thought with quotations from the Analects, interpretations of Confucianism, and stories that illustrate major concepts; Stavrianos, Reading in World History, pp. 734-736, contains an excerpt from A. Koehn, Filial Devotion in China (Peking, 1944), that has three of the stories from Twenty-Four Examples of Filial Devotion that were once standard lessons taught each new generation; Peter J. Seybolt, Through Chinese Eyes, Vol. 1 (Praeger, 1974), contains an article on the Chinese family, pp.58-63, also from Lin Yutang's My Country and My People; Derk Bodde, China's Cultural Tradition (Source Problems in World Civilization Series, New York: Holt, Rinehart, 1957), pp. 43-49, contains a good summary of the traditional Chinese family system, and the conditions that created it, and the principles of it; H.G.Creel, Confucius: The Man and the Myth (New York: John Day, 1949).

2. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
A Question of Balance	16mm	1978, Color, 52 min.	U. of Michigan
Introduction to Confucius	16mm	1975, Color, 12 min.	Kent State U.

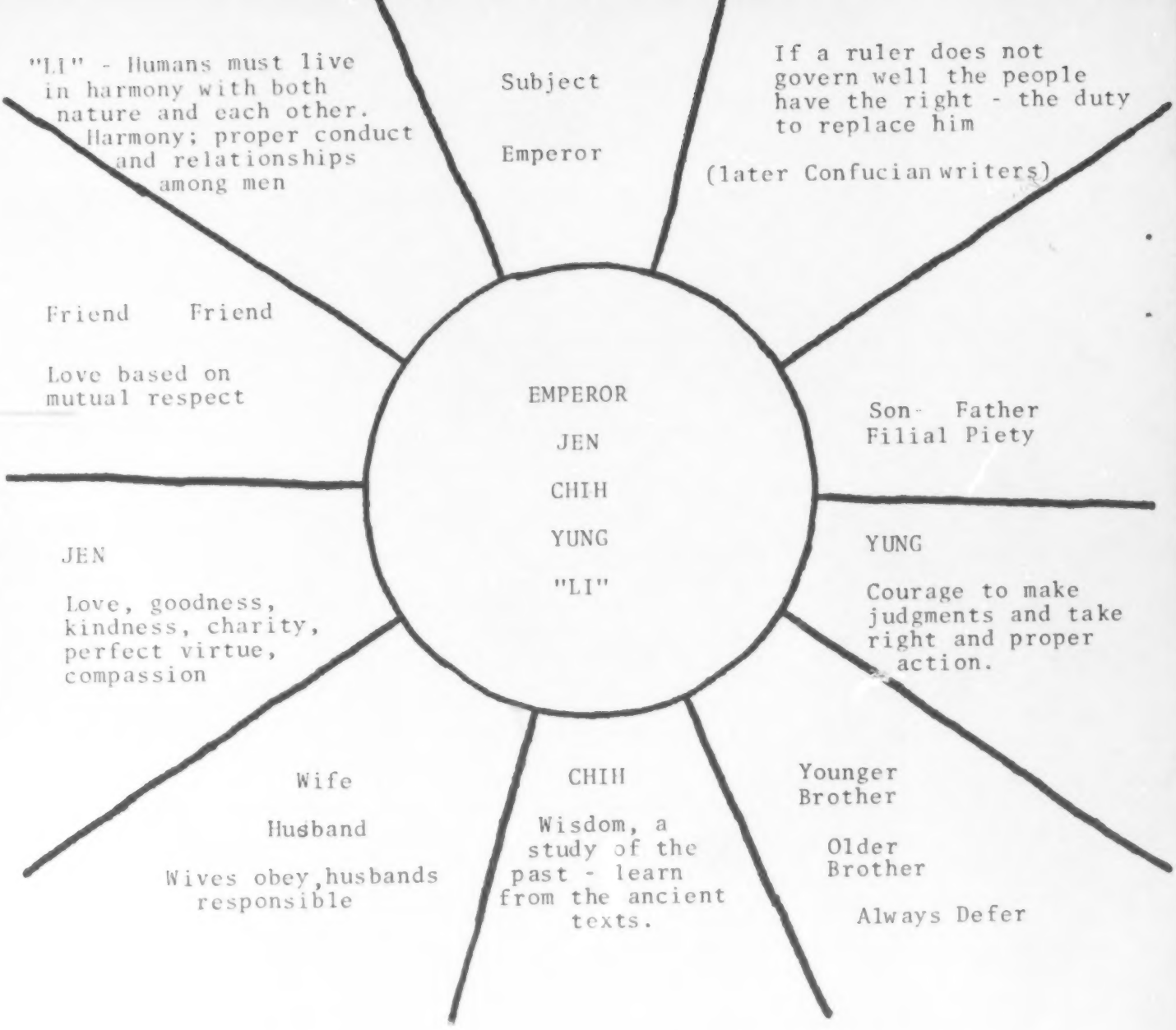
3. See the following references for more specialized studies Yueh-hwa Lin, The Golden Wing: A Sociological Study of Chinese Familism (London: Kagan Paul, Trench, Trubner, 1948); Joseph R. Levenson, Confucian China and Its Modern Fate (Berkeley: University of California Press, 1964); Chao Buwer, Autobiography of a Chinese Woman (New York: John Day Co., 1947); Fei Hsiao-t'ung, Peasant Life in China (New York: Dutton & Co., 1939).

Learning Activities for "Confucianism and the Family System"

1. The Asian Society's Curriculum on Japan, Opening Doors, p. 362, has a values questionaire that can also be used to compare American and Chinese values. Most of the questions relate to family concerns. The format for an answer sheet is included on p. 363.

2. Analyze the chart of the Five Relationships in Confucianism. What factors are important in the relationships? (Students should be able to observe factors of age, positions of superiority/inferiority, and the male orientation.)

3. Discussion may be held on the standards of behavior, obedience, respect expected by their parents. To what extent is this uniform in American society? To what extent does society punish violation in the U.S.?


"LI" - Humans must live in harmony with both nature and each other. Harmony; proper conduct and relationships among men
Subject
Emperor
If a ruler does not govern well the people have the right - the duty to replace him
(later Confucian writers)
Friend Friend
Love based on mutual respect
EMPEROR
JEN
CHIH
YUNG
"LI"
Son - Father
Filial Piety
JEN
Love, goodness, kindness, charity, perfect virtue, compassion
YUNG
Courage to make judgments and take right and proper action.
Wife
Husband
Wives obey, husbands responsible
CHIH
Wisdom, a study of the past - learn from the ancient texts.
Younger Brother
Older Brother
Always Defer

"The people are like the grass, the ruler like the wind; as the wind blows, so the grass bends."

"He who exercises government by means of virtue may be compared to the north star, which keeps its place and all the stars turn around it."

"Do not do to others what you do not want others to do to you."

CONFUCIUS

MARRIAGE AND FAMILY LIFE IN TRADITIONAL AND CONTEMPORARY CHINA

Reading #1*

CHINESE CUSTOMS AND TRADITIONS

The marriage I am going to tell you about was negotiated by friends. Mrs. Wang, the go-between, is an old and trusted friend of both families.

Knowing that the Fan family have a young son and the Chang's a little daughter, the friends and relatives of the families decide it would be good if a match could be made between families, Fan and Chang.

The first step is to send the boy's horoscope characters, they are called the "eight characters" to the girl's family. These characters are put under the family god for three days and then consulted to see whether they harmonize with the girl's "eight characters." Should these characters clash, the match is called off without any detriment to the girl's good name; however, should they harmonize, a "Little Betrothal will take place almost immediately,

The Fan boy's "eight characters" and those of the Chang girl harmonize wonderfully, now comes the "Little Betrothal."

Mr. and Mrs. Chang, the girl's parents, are sitting in their main hall. Chan-ma, the maid, announces Mrs. Wang. the go-between, and Mrs. Fan, the mother of the prospective bridegroom. After the amenities, they get down to business. Mrs. Fan commands Wang Shun, her servant, to put the box of gifts down. She opens the box and displays the gifts. The "Ju-i" is a kind of sceptor, the sound of the characters mean "as you wish", the "tsan" or hairpin meaning "engaged", the other two gifts are usually cloth lengths - four gifts in all. In China, gifts are usually in twos or fours, not in ones and threes. After showing off the gifts, Mrs. Wang takes Mrs. Fan to see the prospective bride, who is just ten years old. When the inspection of the bride is over, Mrs. Fan puts the "tsan" into the girl's hair thus completing the "Little Betrothal" Ceromony.

Six years have elapsed, and our bride-to-be is now sixteen. The wedding will take place very soon.

*Excerpts are from a reprint given to Dr. Bruce Esposito by the author Professor Lilian Chao of Taiwan on Chinese Customs and Traditions.

Mrs. Wang, the go-between, calls at the girl's home with the "Big Betrothal" presents, and also with the important mission of settling the date for the wedding. Of course, the most auspicious day is chosen.

The "Big Betrothal" presents are the formal red satin embroidered wedding jacket which button down the front, the red embroidered satin wedding skirt, and inner jacket buttoning down the side, and a piece of jewelry. When the gifts are presented, the date for the wedding is discussed.

Another important question, which has to be discussed by the girl's family before the wedding, is the choice of the elaborately embroidered sedan chair cover. Since the bride must be carried in a sedan chair from her home to the boy's home, this convenance is of paramount importance. To show respect for the bride's family, only a brand new embroidered chair cover should be used. It is only the poorer classes that use second-hand chair covers. Our families are quite well-to-do and so several covers are sent from which our bride's chair cover will be selected. To show that the cover has never been used, the sedan pole holes have nor been cut in it. The bride's family selects the cover they think most suitable and a lucky person - one who has parents and parents-in-law living, and who has sons and daughters - cuts the pole holes on the right hand side of the cover. Then the cover is sent to the boy's home and a lucky person there cuts the left hand side pole holes. When this is done, the chair is ready to be sent out for the bride.

Before the wedding day, the bride's family send her dowry to the bride-groom's home. This important ceromony is called: "Sending the Dowry."

The bride's dowry is sent to the bridegroom's home on what we call a "t'ai", a sort of glorified litter. The "t'ai" is carried like a sedan chair by two carriers to each "t'ai". The "t'ais" number, the lowest eight, but sometimes in wealthy families runs up as high as one hundred and twenty, the more the merrier. The dowry consists of all the furnishings of the bridal chamber, trunks of clothes for the bride, bedding, jewelry, cosmetics, and last, but certainly not least, the parade ends up with a red laquer commode on which is a pair of shoes. There is also a brass basin accompanying this last "t'ai". The commode is called "tzu sun t'ung" which translated into English means "a bucket for sons and grandsons". The meaning attached to the other items are interpreted by the sound of the words, "t'ung hsieh" the sound "t'ung" is like that of "bucket" and "brass" and the sound "hsieh" for shoes, but the symbolism which these two words "t'ung hsieh" represent is "together" or "May you grow old together."

The boy's family are responsible for the arrangement of the bride's dowry in her new home. A special expert for placing furniture is invited to do this arduous task. This personage has a very

difficult job, because she must so place the furniture in the new home that little looks like a lot, and a lot doesn't look overdone. The furniture once placed must not be moved again, otherwise the "luck" will be ruined. To accomlish this really delicate task, the furniture pacing expert finds out the different streets through which the dowry parade will pass so that she can first see the furniture and be able to place it to the best advantage. The bridegroom's family hope to show their respect to the bride's family by excellent furniture placing, while the bride's family are anxious to see that due respect is paid them by proper, artistic, and advantageous placing. This is a kind of family between family protocol.

Now at last, we are ready for the great day: "The Wedding Day."

The wedding ceromony starts when the bridegroom, early in the morning, and accompanied by his best men, goes to "welcome" his bride. He is decked out in his wedding finery, but all the doors to the bride's home, except the front gate to the front courtyard, are closed to him. The meaning of the closed doors is that the girl's family feels it is not equal to the honor of having its daughter enter such an illustrious family as that of the bridegroom. Not daunted by being greeted by closed doors, the bridegroom proceeds with his duty of worshiping Heaven and Earth at an alter conveniently placed for this purpose in the girl's front yard. On this alter there is a vessel for incense. This is called a "tou" or measure. This vessel and the incense symbolize from the sound - "A whole measure overflowing with felicity." The worship is performed with what we Chinese call "two kneels and six kowtows." That is, the bridegroom kneels and kowtows three times and then repeats the process. When this is over, Chen-ma, the maid servant of the bride's family, brings out a long red sash which is wound around the bridegroom's chest in the prescribed way by the best men. The bridegroom now leaves.

The wedding sedan arrives. There are special ladies to see that the bride gets to and in the sedan according to special etiquette. One of these ladies is dubbed the "meeter", not to be confused with the taxi meter. She comes from the boy's family. The other lady from the girl's family is called the "sender." These important ladies must be "lucky matrons," that is, their parents-in-law, their parents, their husbands and children (boys predominating) must all be living. The go-between sees if the bride is ready. Chen-ma takes a latern and goes to see if there are any devils lurking around the sedan, and the bride is ushered out of the room to this convenience. She must walk over red felt carpets. Her feet must never touch the ground directly. Midway to the sedan, she bids farewell to her parents and sheds copious tears at parting. Each tear is supposed to be a drop of gold! At last she enters the sedan and is sent off with a flourish of excitement.

The bridegroom is waiting for the bride's coming. He is accompanied by his best men. When the sedan arrives there is a big hullabaloo of firecrackers to scare off devils. The bridegroom shoots three

sounding arrows, that's the literal translation for this action, that is he shoots to the left, right and center of the sedan to scare off all devils, I suppose "wolves" would be a more modern term, and now - the grand moment has come. The bride is to get off the sedan chair and set her feet for the first time in her new home. She is helped out by the "lucky matrons" and has to step over a stone and saddle which Wang Shun, the servant has placed in front of the sedan. The symbolic meaning of the stone is "settled" or "tranquil". The Chinese word of "saddle, "an" sounds like "peace." Together these words sound like "peacefully settled."

The bride and the groom then worship Heaven and Earth kowtowing before a properly arranged alter. The bridegroom standing to the left of the bride. When the worshipping and drinking of wine in cups joined by a red cord, is over, an end of red silk is placed in the bridegroom's hand, and the other end is placed in the bride's hand. With this silk, the bridegroom leads the bride into the nuptial chamber. He then turns up the bride's head covering with a "ch'eng" or the stick part of a Chinese scale which had been stuck into the incense "tou" or vessel on the bridal alter. The bridegroom sees his bride, probably for the first time, when he turns up her head covering. The use of a scale or "ch'eng" for this lifting of the covering has the symbolic meaning of "completion" or "May everything be complete according to your wishes." The boy and girl are now man and wife. They then pledge each other in cups of wine and pay their respects to the bridegroom's parents and family members, etc. by kowtowing. The wedding ends with feasting and rejoicing for all.

Reading #2*

In 1950, just after the establishment of the new China, the government enacted a sweeping marriage law stipulating that, "Marriage is based on the comlete willingness of the two parties. Neither party shall use compulsion and no third party is allowed to interfere." Implemented quite successfully then, the law brought happiness to countless people by helping to eliminate the feudal arranged marriage and the domination of men over women that had tainted Chinese society for several thousand years. But in the turmoil of the ten year 'cultural revolution' the marriage law, like all other laws, was ignored. Older people forgot about it and many young people never learned of it. The result was that feudal practices already criticized and rejected were revived. Especially in the economically and culturally backward rural areas, marriages arranged by parents and matchmakers on the basis of social and economic status, and the exaction of money or gifts for marriage became common again. And sometimes. . .local authorities reflected old prejudices against the free choice of partners.

It was not until 1978 that the marriage law began to be enforced again. A committee to revise the marriage law was formed by representatives of the All China Women's Federation, Communist Youth League, the Ministry of Civil Affairs and the judiciary to study the marriage situation. Based on data from their investigations, a new marriage law was drafted, discussed, revised, examined and approved by the Commission for Legal Affairs and finally passed by the National People's Congress. It went into effect on January 1, 1981.

The law again reaffirms the principles of free marriage, monogamy, equality between men and women, and protection of the legitimate interests of mothers and children. Also the right of both wife and husband to keep their own names; that each be free to work, study and take part on social activities; that, except by special agreement, both have the right to own, use and dispose of property held in common; that both sides are obligated to support each other; and that each has the right to inherit the other's property.

A survey in two counties of Anhui province in 1979 found that of 14,586 marriages in recent years, 15 percent were by free choice, 75 percent belonged to the second category of agreed-upon matches helped by parents and go-between, usually in areas where there is little contact between remote villages, and common in rural area, and 10 percent had been arranged by parents. The last are chiefly between young people who because of political circumstances during the 'cultural

*"Why New Marriage Law Was Necessary," China Reconstructs, March, 1981, pp. 17-21.

revolution' or extreme poverty could not find partners so their families agreed to exchange daughters. Such cases have become very rare today.

. . .The new marriage law, while not prohibiting gifts, reaffirms the prohibition in the original law against using marriage as an excuse to make such demands.

A survey in a fairly typical village in the north China province of Hebei revealed that it costs an average young peasant 3,000 yuan to marry, two-thirds of it for building a three room house and buying furniture. The parents of a boy begin to collect lumber, bricks, and tiles for their son's home when he enters his teens. Betrothal gifts and a wedding banquet will require at least another 1,000 yuan from the groom's family. After the engagement, the young man must give his intended 200 yuan for new clthes, and sometimes even a wristwatch, bicycle and sewing machine. In the Beijing area a television set has become a customary gift. In addition, on the day before the wedding, the groom must supply a gift to help the bride make up, a gift to greet her, and so on. In cities, these gifts may include new furniture, a television set and a tape recorder, all quite expensive in China. Because of these practices, many people fall into debt which may take several years to pay off. Such practices are officially discouraged and education is carried on on this point.

The betrothal gifts do serve the purpose of providing the couple with things they will need to set up housekeeping. In some cases betrothal gifts are dispensed with. These occur in rural areas when partners choose each other completely freely, with no parental interference, or when the groom is either a worker or a cadre with a regular salary or the only son in a well-off family. In the cities, young men with higher incomes or whose parents are cadres or intellectuals with more modern ideas never bother with betrothal gifts.

Thus, though the custom of the groom's family giving betrothal gifts has not been eliminated, it has certainly been reduced since pre-liberation days. The old practice of the bride's family providing a dowry has almost completely disappeared. Today very few brides bring any dowry to marriage. Such a change marks, to some extent, the change in the position of women. In the past, women were not independent economically or socially. A larger dowry improved a bride's position in her husband's family, especially in big families with several generation under the same roof. Now that agriculture is collective, the woman is a worker with an independent income.

China now pays great attention to controlling population growth. The new marriage law has raised the legal age for marriage from 20 to 22 for men and from 18 to 20 for women. In the course of revising the law, it was suggested that the age should be raised even further by another two years, which would cut population growth by 15 million a year. This proposal was turned down. . .Studies show that because of restriction on marriage the number of instances of couples living together before marriage, illegitimate children, and abortions by

unmarried mothers has increased. . .Thus, even tougher restrictions on marriage would be self-defeating.

. . .The marriage law acknowledges the importance of family planning by stating that 'Both husband and wife have the obligation to practice family planning.' Those who neglect this responsibiliity by having more than two children can be penalized.

The new law has made both marriage and divorce easier. Regarding the first, previously there was a legal marriage age, but as a measure to control population growth, among the Han people in most places, young men were urged to wait till the age of 25 and young women 23. Local official could refuse to marry them before that age. Now nobody of legal age can be denied a marriage certificate on these grounds.

Regarding divorce, both the earlier law and the present one state that if attempts at reconciliation fail, divorce should be granted when husband and wife both desire it. But the new law makes it easier in cases where only one party wants a divorce. The old law read: divorce "may be granted" if mediation fails. The new law states that in such a situation it "should be granted."

. . .The old wording was ambiguous, says Li Yongji, an experienced researcher on marriage law who took part in the present revision. Divorce had long been regarded as immoral in China. He pointed out that under the old wording a district court could still deny divorce. "This caused great suffering to both parties and their children, sometimes even leading to murder. It is not fair to either the family or society."

The new wording caused a lot of women to ask the local women's federations whether it endangered their position. . .(The law does provide some protection for the woman in that divorce is not allowed when she is pregnant or within one year after the birth of the child.)

As for the children in a divorce, if no agreement can be reached between the two parties the court has the right to decide what will happen to them. Generally a breast fed infant should remain with the mother, while older children will be cared for according to economic conditions, moral qualities of the parents and the feelings of the children and the parents. If it is impossible for one side to remarry or have other children, his or her situation should also be taken into consideration. No matter who received custody of the child the parental relationship and responsibilities remain, and the parent who does not get the child must supply a part or all of the child's living and educational expenses.

Reading #3*

It was once quite common to have three, four or even five generations under one roof in the Chinese countryside. Now things have changed. Families consisting of three generations are few in number, and those with four generations are even rarer. Most of the families consist of a husband and wife and their unmarried children. This represents a marked change in the family structure in rural China over the last 30 years.

The disintegration of big families and the increase in the number of small families are quite evident in Zhuge. Before 1952 this village had only four households which divided into smaller units; between 1953 and 1966, 27 large families subdivided; since 1967 another 45 households have split into smaller units.

The brigade office calculates that of the 204 households in the village, there are only three households with four generations living together (in these cases, there is only one male in each generation), accounting for only 1.5 percent of the total; 31 households (15.2 percent) have three generations living together (here too there is only one male in each generation with the exception of one household which has two sons); the remaining 83.3 percent are smaller families with at most two generations living together.

Peasants in Zhuge believe that a smaller family has many advantages. First of all, it serves to arouse the enthusiasm of everyone in the family for production. For instance, there was a peasant named Wang Shouchen living together with his two married sons. Because the two daughters-in-law shirked their day-today farmwork responsibilities, their combined earnings merely totalled 1,900 work-points in a year. After the family split into three nuclear families one of these daughters-in-law earned more than 6,000 work-points and the other 5,400. Another advantage is that problems are much less common when a large family splits into small, economically independent units. A large family is always fraught with problems of personal relations. Frequently, the mother-in-law, the daughters-in law and the sisters-in-law quarrel over economic matters and household work. Such a break-down also makes it easier for the sons in the family to find wives. For young women are reluctant to marry someone living together with many brothers. The common practice now is for a newly married couple to set up their own house about a year after their marriage. In the end, the youngest son is left at

*"SmallFamilies on the Rise," Beijing Review, No. 18, May 4, 1981, pp.23-25.

home with the parents.

Does this dissolution of the large family mean that the aging parents are not properly cared for? It is a long-honoured tradition in China to tend to and respect the elderly. . ."The mushrooming of smaller families," noted Zhang Hongkun, the brigade's Party branch secretary, "does not necessarily lead to a disregard of old people. The main thing is to preserve and carry forward the moral principle of respecting the aged. In all these years, no one in our village has ever maltreated their old folks or refused to support them."

. . .Next I talked to Zhang Gouchang, 66 and his wife, 61. The youngest of their six sons was living with them. Zhang proudly related that he could still earn over 3,000 work-points a year. In addition, his daughter-in-law earned several thousand work-points a year while his youngest son worked in a nearby city. Life seemed quite good for them. The other five sons each gave the father 500 work-points every year and always shared some good food with the old couple; they also provided them with some pocket money on festive occasions. His wife was "in charge" of a "kindergarten." When her sons and daughters-in-law worked in the fields during the day, they brought their children to "grannie's". As a result, a very close relationship developed between the grandchildren and the grandparents.

. . .On March 8, of this year, the Zhang family was commended as one of the "families excelling in the five goods." The five goods consist of respecting the aged and cherishing the young people in the family; maintaining harmony in the home; practising planned parenthood and bringing up children properly; running the household frugally and industriously and working hard to become well-off.

From the experiences in Zhuge,. . .the biggest change in family relations which has occurred in China over the last 30 years is in the relationships between husbands and wives.

Liu Jiuhua, the head of the local women's association, was able to immediately list eight big changes, In the past, the wife did not have her own name. She was referred to as the women of so-and-so family, or she was so-and-so's wife, or so-and-so's mother. Now, every woman has a name of her own. In the past, the wife rarely had the freedom to work outside her house, to take part in studies or social activities, but now she has much the same rights as her husband. Before, a married woman had to listen to her husband, or to her son when her husband died and she did not have an independent personality in the household. Now the wife can be head of a family. In the past, children could use their father's surname only, but now they can use either their father's or mother's surname. Formerly it was the wife who runs the house. Another change is that women now can inherit property. In the past, the husband usually did not do any household chores like laundry, cooking, and taking care of children, for, if he did, he would be ridiculed, now both husband and wife split the household work and no man is ridiculed for it.

It was once a common practice for husbands to severely upbraid or even beat their wives, and they usually got away with it, but now there is much more domestic harmony and any man who bullies or beats his wife is subject to tremendous social condemnation.

In short, the feudal ethics that a woman should subordinate herself to her husband upon marriage has been destroyed. In a family the husband no longer has the final say and the wife has an equal right to speak up and make decisions.

Resources appropriate to the topic "Marriage and Family Life in Traditional and Contemporary China"

1. For general studies see Ning Lao L'ai-t'ai's biography A Daughter of Han by Ida Pruitt deals almost exclusively with family life, sections include childhood and growing up, the wedding, marriage, and children and grandchildren among others; Lin Yutang's My Country and My People (New York: Joh Day Co., 1935) has sections on "Home and Marriage," pp. 143-149, and "Love and Courtship," pp. 155-159; Martin C. Yang, A Chinese Village, 1945 (Columbia University Press) describes much of the traditional family lifestyle; James I. Clark, China (McDougal, Littel, 1980) has one chapter, pp. 35-45, on Chinese customs and traditions including childhood, death, daily tasks and remembering gods and ancestors; Pa Chin, The Family (Peking: Foreign Language Press, 1964) is an attack on the old family structure, an excerpt is included in David L. Weitzman, Chinese Popular Fiction (Asian Studies Inquiry Program), pp. 45-52; Chiang Yee, A Chinese Childhood (W.W. Norton and Co., 1953) describes a large Chinese family and its ancient traditions, a very brief excerpt is in Kublin, China, Selected Readings (Boston: Houghton Mifflin, 1968); Hugh Baker, Chinese Family and Kinship (New York: Columbia University Press, 1979), about 3/4 of this book decribes traditional life; Ida Pruitt, Old Madam Yin, memior of Peking life, 1926-1938 (Stanford: Stanford University Press, 1979); there are many good sections in Chinese Civilization and Society, A Sourcebook, edited by Patricia Buckley Ebrey (New York: Free Press, Macmillian Publishing Co., Inc., 1981); Hugh Baker, Chinese Family and Kinship (New York: Columbia University Press, 1979), about 1/4 of this book portrays contemporary family in China; Peter J. Seybolt, Through Chinese Eyes, Vol. 1, pp. 88-93 contains a selection from Tsui Hsiu-mei, A Saleswoman's Home Life," China Reconstructs, January 1973, pp. 32-34, that describes the relationship of husband and wife, motherhood, and family life; Deidre and Neale Hunter, We the Chinese (Praeger, 1971) contains a short story from Chinese literature, 1953, called "Marriage," pp. 57-86, a sort of love story, it tells of the effects of the 1952 marriage law on young people in a peasant family; Committee of Concerned Asian Scholars, China: Inside the People's Republic (Bantam Books, 1972) contains sections on marriage, household labor, family planning, child care, pp. 280-290; Orville Schell, "Seeking 'Love's Proper Place' in China," Asia, May/June, pp. 30-37, discusses the changing nature of personal relationships in China.

2. For current articles and translations of key documents concerning family life see China Reconstructs (monthly publication from China) and Women of China (monthly publication from China).

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
Pearl Buck on Chinese Family System	AT	53 min.	National Public Radio
Child Care in China	AT	1972, 30 min.	National Committee on U.S. - China Relations
A Son Returns: Three Generations of A Chinese Family	AT	1973, 30 min.	National Committee on U.S. - China Relations
Report from a Chinese Village	AT	1966, 65 min.	U. of Minnesota
It's Always So In The World	16mm	1979, Color, 28 min.	Kent State U.
China's Villages in Change	16mm	1967, B/W, 20 min.	U. of Michigan
China and Its People	16mm	1969, Color, 16 min.	U. of Michigan
One Man's China: Self-Reliance	16mm	1973, Color, 25 min.	Kent State U.
Sampan Family	16mm	1949, B/W, 16 min.	U. of Michigan
Something for Everyone	16mm	1979, Color, 28 min.	Kent State U.
Seven Chinese Festivals	16mm	1972, Color, 24 min.	Kent State U.
Life in China	16mm		Ohio State U.
Peiping Family	16mm	1948, B/W, 20 min.	
Family of Free China	16mm	1962, Color, 22 min.	Indiana U.
Children of China	16mm	1940, B/W, 11 min.	Indiana U. U. of Wisconsin Ext. Media Services Ctr.
Water People of Hong Kong	16mm	1957, B/W, 10 min.	Media Services Ctr.
Village in China Today	16mm	1967, Color, 17 min.	U. of Michigan U. of Connecticut U. of Wisconsin Ext.
At Home in China	16mm	1976, Color, 13 min.	Syracuse U.

TITLE	FORMAT		SOURCE
China Coast: Hoy Fok and the Island School	16mm	1975, Color, 32 min.	Syracuse U.
China Coast: Island in the China Sea	16mm	1975, Color, 32 min.	Syracuse U.
Taiwan: People are Many (But Fields are Few)	16mm	1975, Color, 32 min.	Syracuse U.
China: Cities in Transition	16mm	1969, Color, 18 min.	Florida State U.
China: Life on the Land	16mm	1969, Color, 15 min.	Florida State U.
People of "People's China"	16mm	1973, Color, 52 min.	U. of Wisconsin Ext.

4. See the following references for more specialized studies Frances L.K. Hsu, Americans and Chinese: Two Ways of Life (New York: Hnery Schuman, 1953); Francis L.K. Hsu, Under the Ancestor's Shadow (New York: Doubleday and Co., 1967); Olga Lang, Chinese Family and Society (New Haven: Yale University Press, 1946); C.K. Yang, The Chinese Family in the Communist Revolution (Cambridge, Mass.: The Technology Press, 1959); Marion J. Levy, Jr., The Family Revolution in Modern China (Cambridge, Mass.: Harvard University Press, 1949); Fei Hsiao-tung, Peasant Life in China (London: Kegan Paul, 1943).

Learning Activities for "Marriage and Family Life in Traditional and Contemporary China"

1. Assign students assorted roles in a traditional Chinese family. Have them write a biography to fit. Have students tell about "their" life or enact short plays in which they collaborate. There might be one student who interviews each "family" for a tape recording.

2. Have students compile a list of the advantages and disadvantages of nuclear and extended families from their perspective, then using a traditional Chinese perspective.

3. Most agrarian societies, including 18th and 19th America, have an extended family system. Why? How do geographical and economic concepts affect family organization? If handled carefully this discussion should provide a certain logic to a family system which initially may seem different and even "exotic" to many students. Factors such as need for labor, long years of fertility for bearing children, need for daughter-in-law to fit into the family, arranging marriages for very young without the experience of the old, etc. may be brought in very effectively. Discussion should be such that the student can bring in these factors with a minimum of direction.

4. An analysis of contemporary Chinese values in family relationships can be drawn from many sources. The following ideas might be considered:

   a. What is the basis of love? Is love based on mutual admiration rather than passion?

   b. Is the extended family orientation still present? Why or why not?

   c. What is the effect of changing family roles, especially for women?

   d. What effects do child care provisions have on childhood and preschool education in China?

   e. How do families cope with separations created by job relocations in China?

5. Comparisons with the U.S. are almost inevitable. Try to get students to focus on the idea of changing values in both societies and conflicts that arise in times of change. This is probably more worthwhile than superficial comparisons.

6. Refer back to the activities under "Traditional Marriage and Family Life." This time assign roles in a contemporary Chinese family. Have students write a biography to fit. They may tell about "their" life or enact short plays in which they collaborate. For a contrast, assign half the students the traditional roles, the other half the contemporary roles.

7. China Reconstructs, December, 1978, gives a typical Chinese budget for a family of four. It is produced below. The family consists of Pi Ming-an, his wife, Wang Mei-hua, daughter Pi Hsia and son Pi Yung. An older son, Pi Chun is in the Chinese army. The income from father, mother, and daughter working in a textile mill is about 120 yuan a month (equals about $60 U.S.). The budget is as follows:

	YUAN	PERCENT OF INCOME
Rent, electricity, water	4.50	3.8
Gas (for heating)	2.00	2
Grain	26.76	22.3
Eggs, sugar, salt, oil, soy sauce	13.00	11
Meat	14.00	12
Vegetables	20.00	17
Buns (for quick breakfast)	2.40	2
Fruit	5.00	4
Candy	2.00	1.6
Soap, toothpaste, etc.	5.00	4
Tea	1.00	1
Savings (mutual and Bank)	7.00	6
Pi Ming-an spending money	10.00	8
Pi Hsia spending money	5.00	4
Newspaper	1.00	1
	118.66	99.7

For contrast develop a typical U.S. family budget. Assume a family of four with an income (after taxes) of $1,500.00 a month. Calculate percent of budget for each item. The comparison, while interesting, may not really show too much. A better test is purchasing power in how long one must work to buy a certain item.

Example:

U.S. - $3.70 an hour
PRC - .18 an hour (if 120 yuan a month)

	Cost	PRC	U.S.
Jacket	5.40	30 hours	1 hour, 45 min.
Abacus	1.25	7 hours	20 min.
Candy bar	.10	5½ hours	2 min.

EDUCATION

Reading #1: Confucian Education by Dale L. Ward

A great strength of Confucianism was its moderation, and this feature helps to explain its eventual triumph.

> The judicious balancing of inner virtues and external polish is characteristic of the moderation of Confucius in all his ideas. Great philosophers and religious leaders in India and in the West have commonly dealt in absolute; that is, they have tended to emphasize logical amd mathematical absolutes. Confucius was a relativist, thinking in social and human terms. He set the East Asian pattern of compromise, of always seeking the middle path. As the Mencius so aptly says, 'Confucius did not go to extremes'.[1]

In order to promote these principles, Confucius turned to education. As noted, he spent most of his life as a teacher. Basic to the development of the Confucian idealogy and to its long existence were its roots in education. "The Chinese beleived that the purpose of education was to make man a better man and that this moral purpose was inseparable from the learning process.[2]

In spite of the belief that education was necessary to promotion of Confucian thought, education was not universal in traditional China. It was not beleived necessary for everyone. This policy is better understood if one remembers the importance of the individual acting properly in his role. Education by example was the rule. Hence, education for the masses took place outside a formal classroom environment. This is why Confucius put so much stress on the proper actions of the rulers. It was they who would be emulated. Their actions would permeate the whole society. As the system worked, says Li,

> The educated received their ethical teaching from works of old, the uneducated learned from the examples set by the educated and from stories and plays they heard and saw in the tea houses and theatres. Since the basic standards of behavior were those recorded in the ancient classics, there was a moral code familiar to all and universally accepted.[3]

Confucius realized that more people than just the emperor needed to be educated to set the example for the masses. The heart of the movement was the educated elite who would be placed in the position of authority. From this thought came the first civil service

system in the world. As a product of the schools, these civil servants manned the governmental structure. It was those scholars, then who had the responsibility to see that everyone from the lowly peasant ot the emperor subscribed to the moral code.

Within the civil service system, Confucius from the beginning advocated the idea of promotion through merit. As the system developed, this principle was advanced through an examination system. Theoretically, any male could become educated in Confucian China. In practice, it was a matter of economics. The sons of the more affluent simply had a better chance to become educated. Nevertheless, it was remarkable how democratic the system was, as a general rule. Usually its efficiency varied with the administration, although it was also influenced a great deal by the literati. One example of the education system at its best is seen in the reign of Chao K'uang-yin (about 900 A.D.). According to Warshaw and Bromwell,

> The examination system which had been developed over the centuries was continued by the Sung's, but in a perfected form. Every three years a series of tests in many fields, including rituals, classics, law, history, and composition, was offered in local schools. The few students who succeeded in passing these tests were examined again in the capital, and whoever succeeded there was taken to the palace for a final round of questions. This sytem was so broadly inclusive, permitting even the poor to win places in the civil service, that resentment among the applicants who failed was kept to a minimum.[4]

In this male dominated society, with its attendant principle of filial piety (reverence for parents), it was normally the father that decided which sons, if any, would be educated. Daughters were not even considered as candidates for the normal education system. Their education came from their mothers at home; or if there was wealth, perhaps tutoring in the art of pleasing men might occur. If a son was chosen to be educated, the process to which he was subjected had strong traits of indoctrination and emphasized the virtue of moral living. On his first day of school a boy (five to six years old) would probably get an assignment such as this:

> When a man is born (Jen chih ch'u),
> His nature is basically good (hsing pen shan).
> Human nature is similar (hsing hsiang chin);
> Only environment makes it diverse (hsi hsiang yuan).

These are the opening statements of the thirteenth century Three-character Classic (San-tzu ching), the chief primer for school children for almost seven hundred years.[5]

The boy would first be asked to recite the verses and finally to learn the characters that composed the two sentences. His final assignment would be to copy the poem. Calligraphy was the single most

important subject of the arts, the only one stressed during the latter years of Confucian China.

> Calligraphy supposedly taught the virtue of patience and perseverance because long and constant practice was required before the writing would look even presentable. A child began to practice on his calligraphy as early as he learned to read.6

An example of the importance placed on the skill of writing is that one's examination might be rejected if the calligraphy did not meet with the approval of the examiner.

After finshing the Three-character Classic, the student might study the Analects of Confucius. At around nine or ten years of age, he might have absorbed the Book of Odes and Book of History. He probbaly could recite passages from these books but not comprehend their meaning. Understanding would come later in discussion with his teacher. By the time he was twelve, the student would be assigned a theme from one of the Classics and alloted ten or fifteen days to study and write an answer in rigid classical literary style. "One theme might be: 'Confucius says, Do not travel afar while your parents are living. Elaborate'."[7] The answer to this assignment has strong moral overtones, as did most answers. (The principle of filial piety would require the son to remain close to his parents so that if they became sick or needed his help, he would be available.)

Once the student had mastered the Classics, he became increasingly less dependent upon his teacher and would, if he were a good scholar begin to read and study independently. He might also, if he were from a wealthy family, study the other "arts." For Confucius had postulated that a well educated person should become skilled in six fields: mathematics, calligraphy, archery, chariot riding, music and rites. Each of these fields, according to the thinking, developed one's moral character. Rites, for example, taught one the proper conduct in various situations, such as the proper way for a court minister to act in the presence of his ruler. Archery taught one the discipline of proper form which was considered more important than hitting the target. In real life, the study of the arts, other than calligraphy, diminished because of the increasing stress placed on academic subjects in the civil service examinations.

---

[1]Arthur Waley, The Analects of Confucius (New York: Random House, 1938), p. 46.

[2]Dun J. Li, The Ageless Chinese: A History (New York: Charles Scribner's Sons, 1965), p. 367.

[3]Ibid.

[4]Steven Warshaw and C. David Bromwell, China Emerges (San Francisco: Harper & Row, 1973), p.51.

[5]Li, p. 365.

[6]Ibid., p. 366.

[7]Ibid.

Reading #2: Education in Contemporary China by Bruce J. Esposito

Surveying Chinese education since 1949 illustrates the twin problems of finding a balance between mass and elitist higher education and the regimes' desire for individuals to be both "red and expert." There has been a ceaseless tug-of-war between those who believe that political indoctrination must not interfere with academic education and those who feel that education divorce from ideology is worthless.

In the early years Chinese educational politics favored the development of technical expertise but the Great Leap Forward reversed these policies. By 1961 the need for trained technicians was acknowledged but by 1962 the ideologists were criticizing a more technical orientation. This outlook culminated in the Cultural Revolution, a time when educational direction was seized from the "bourgeois intelletuals."

The death of Mao Zedong (Mao Tse-tung) in September 1976, the arrest of the so-called "gang of four" shortly thereafter, and the reemergence of Deng Xiaoping (Teng Hsiao-ping) shifted the direction of educational policies increasing toward elitist and professional oriented instruction.

The Common Program adopted by the Chinese People's Political Consultative Conference on September 29, 1949, laid down that education should be "New Democratic - national, scientific, and popular." The main tasks were "the raising of the cultural level of the people, the training of personnel for national construction work, the eradicating of feudal, comprador, and fascist ideology, and the developing of the ideology of service to the people" (Article 41).

Efforts were to be made to encourage science and spread scientific knowledge among the people (Article 43), while a scientific-historical (Marxian) viewpoint was to be applied to the study and interpretation of history, economics, politics, culture, and international affairs (Article 44).

Article 47 said that in order to meet the requirements of revolutionary and construction work, education would be universal, with stress on technical education, and the strengthening of not only secondary and higher education, but also that of workers (in their spare time) and cadres (at their posts). All intellectuals were to receive revolutionary political education.

The constitution adopted by the First National People's Congress (NPC) in Peking on September 20, 1954, laid down the right of all citizens to education, and said that the state would establish and extend schools and other cultural and educational institutions

(Article 94). Freedom and assistance were promised for scientific research, literary and artisitic creation, and other cultural activity (Article 95).

The revolutionization of society and creation of communes in 1958 provided the milieu and administrative framework to decentralize the educational system. As a consequence the importance of the half-work, half-study system was emphasized. Schools were created within factories and factories with schools existed at almost all educational levels. The negative consequences of these policies with regard to educational standards were quick to appear. Chen Yi in a speech to graduates in Peking in August 10, 1961 states, "At present we should stress specialized studies because failure to do so will keep our country perpetually backward in science and culture." Chen Yi emphasized that it was wrong for colleges to make students spend a long time in political study and manual labor to the detriment of their special subjects.

By the autumn of 1962 student enrollments were cut for higher education and middle schools, and more time during the school day was to be spent on political subjects.

Education was one of the main objects of "reform" during the Cultural Revolution. A 1966 People's Dail, (August 9) editorial indicated the broad scope of the proposed revisions:

> the period of schooling should be shortened. Courses should be fewer and better, The teaching materials should be thoroughly transformed. . .While their main task is to study, students should also learn other things. . .industrial work, farming, and military affairs, and take part in the struggles of the Cultural Revolution. . .

During the Cultural Revolution, educational activities at universities' facilities were interrupted and professors were forced to undergo long-term ideological reeducation. Mao, in the early stages of the Cultural Revolution, uttered his now famous statement on science education:

> It is still necessary to have universities; here I refer mainly to colleges of science and engineering. However, it is essential to shorten the length of schooling, revolutionize education, put proletarian politics in command. . .

Specifically, the Cultural Revolution intensified the emphasis placed on production related research and directed the efforts of scientists away from basic research, One indication of the severity of this disruption was the long cessation in the publication of official scholarly journals in the latter part of 1966. This continued until 1972 - 1973 at which time some began to reappear.

In 1968 when the Cultural Revolution still demonstrated some fury, a report of an investigation of a training program at the Shanghai Machine Tools Plant No. 2 was publicized. The report was widely circulated and schools were urged to study and to attempt to implement its conclusions. The themes of the report were to dominate education policy for the next several years. The report reaffirmed the correctness of Mao's addage "the domination of our schools by bourgeios authorities should by no means be allowed to continue."

The study of the report by various institutions led to other lines of development. One such experiment was at Tungchi University in Shanghai. Tungchi University was torn with dissension and Red Guard activity during the early part of the Cultural Revolution. Preliminary plans to reconstruct the University were announced in late 1967 and in mid-1968 Tungchi University became the May 7th Commune. As a way to achieve greater integration of education and production, the new commune consisted of a unit for the study of theory, a unit for the study of design and a practical class in construction techniques. Teachers from the faculty were required to work at the site and some construction workers gave lectures in the halls of the University.

The reconstructuring of the University was described as follows:

> In the "7th May " Commune, there will be a political work department at each level, a political instructor in each special committee and a political officer in each class. The period of education will be shortened to three years. Besides a Mao Tse-tung's Thought course and a military training course, academic courses will be devoted more and more to theoretical studies from year to year in a proportionally progressive manner. Each student must participate in practical production. He should devote half his time to participation in building construction in the first year. In the second year, under the guidance of technical personnel or teachers concerned, he should devote two-thirds of his time to mastering basic knowledge about designing through participation in practical designing work. In the third year he should strengthen the study of special courses selectively while devoting part of his time to productive labor.

The Tungchi or rather May 7th Commune, experiment never caught on perhaps because in 1969 there were Party demands to lessen the intensity of the Cultural Revolution. The Ninth Party Congress in April, 1969 was an official end of one stage of the Revolution.

By the early 1970's considerable less time was spent by students on political studies and individual courses began to more closely resemble in scope and difficulty courses offered before the Cultural Revolution. Chinese officially enrolled post graduate science research students in January, 1978, for the first time in more than a decade. The number of research students in 1978 was four times that

of the previous peak year. Research students will be under the supervision of experienced teachers. These students will engage in scientific study and teach in universities after graduation.

Vice Premier Deng, on several occasions in 1978 indicated that it was more important to master scientific and technical subjects that be highly proficient at the intricacies of Marxist ideology. Deng's viewpoint was not entirely shared by Premier Hua Kuo-feng who in 1978 still stressed the importance of ideology in education. This ambiguity in educational policy will probably remain for several years with periodic shifts in one direction and then another.

The death of Mao in September, 1976 and the arrest of the so called "gang of four" less than a month later foreshadowed major enrollment policy changes. In the autumn of 1977, 150,000 to 200,000 senior middle school graduates were accepted to college and universities without their having to undergo the previously mandated two years of work in a commune or factory.

In October, 1977 a National Conference on College Enrollment was called by the Ministry of Education, attended by leading members of education departments of the provinces, municipalities and autonomous regions and the related central ministries and commissions and representatives from a number of universities and colleges, the conference noted that students going on directly from one level to another was important in training scientists at a faster rate and in the study of basic theories of natural science. In addition, as a result of this conference post graduate enrollments were expanded.

All told, some 5.7 million candidates took examinations in 1977. Among these candidates were senior middle school graduates of the past twelve years and "young people from all walks of life." Factories, communes, and government organizations allowed applicants two weeks off to prepare and some units also engaged teachers to assist the candidates.

In July, 1978 close to 6 million candidates from 29 provinces, municipalities, and autonomous regions sat for a series of entrance examinations. In Peking alone there were 2,506 examination centers where some 90,000 applicants took the exam.

Students entering higher education apparently now reflect different class backrounds if compared to their predecessors before the Cultural Revolution. For example, Heilungkiang provincial officials reported that "children of workers and poor or lower-middle peasants constitute 59 percent of the new university classes in the province." If children of the "labouring people" are added in, they make a total of 94 percent of the new entrants. Other reports indicate that in Hupeh province students from rural areas were permitted into the colleges and universities with significantly lower scores than city applicants. China University of Science and Technology had over 99 percent of its students in 1977 from "families of labouring people."

Science, engineering, and medical colleges in 1977 and 1978 were encouraged to view with special consideration people with practical experience from among middle school graduates in the countryside, young workers, nurses, and barefoot doctors. It was also apparent by mid 1978 that some"young people" who had "achieved outstanding scores" in various provincial or municipal academic contests could be "admitted directly into universities and colleges without taking National Unified Examination for Higher Educational Institutions." (emphasis added) In short, there are several avenues for entrance into the higher educational system.

Chinese students, both undergraduate and graduate, as part of a new phase of educational innovation, are being sent abroad for training. The Chinese government has approached such countries as West Germany, France, Great Britain, the United States, Canada, and Australia to initiate educational programs. One report spoke of 10,000 Chinese students studying abroad by the fall of 1979.

Reading #3: Open More Avenues for Education by Yu Xiafu*

The shortage of talented people has become a serious problem. Graduates trained by institutions of higher learning in China in the last 30 years total only 2,946,000. The total number of people who have received a college education now account for less than 4 percent of the workers and staff members. This cannot meet the needs of the four modernization programme. In the last three years, there has been a slight increase in the number of students as a result of the restoration of higher education. Still, the number of university or college students enrolled in 1977, 1978, and 1979 totals only one million. If we continue to develop education at such a slow pace, do not emancipate our minds and fail to open up many more avenues of education, the number of students enrolled in the next few years will be far from enough; annual recruitment can only reach about 300,000. It is estimated that if things go on like this, the shortage of talented people will be acute in 1985 and the deficiency of people with special skills will be felt even up to 1990. The further the four modernization programme advances, the sharper this contridiction will become.

The seriousness of this matter is also felt in another respect. There are over 7 million graduates from China's senior middle schools every year, but from among these, the number admitted into institutions of higher learning every year accounts for only 3 or 4 percent. The vast majority of young people have no opportunity to continue school and the state is handicapped by the lack of talented people.

TWO SOLUTIONS

Two different views have emerged on how to solve this problem. One maintains that since our country is poor and short of money, equipment, buildings and teachers, the problem is serious and can not be solved quickly no matter how much one might wish to do so; it can only be solved step by step and attention must be paid to proper adjustment as the situation developes. The other view is that one must take these difficulties into consideration and find ways to solve them. This means emancipating the mind, making all-round efforts, exploiting favourable conditions at hand, opening more avenues for education and using flexible, dynamic methods in education.

There has been much discussion about the outlay for education. It is true, China's expenditures on education are very limited. But

*Beijing Review, No. 30 (July 28, 1980) pp. 19-21.

we often hear visiting foreign educationists say that they had never expected to find so many teaching and administrative personnel employed, so many school buildings allocated and so much money spent for such a small number of university students. They did not mean to imply that we are rich, but that there was a waste of money and manpower and our higher education still had a great deal of potential that could be tapped. For many years since the early 1950's, we have on the whole maintained a full-time system of schooling in our institutions of higher learning, provided boarding for all college students and run mainly four-year or five year undergraduate courses. Such a uniform method of running schools plus the great disproportion between the school accomodations in terms of buildings and the number of teaching and administrative staff have given rise to an irrational phenomenon. In 1979, for example, while there were only 815,000 students in institutions of higher learning, the number of teaching and administrative personnel was over 538,000, the ratio between them being 1:1.5. This is a shocking waste as compared with the system in any other country with a developed educational system.

Take school buildings for another example. For every one resident student added a university will have to increase floor space of about 30 to 40 square matres to meet his needs. Though the situation varies slightly in different institutions, this means, in general, many times the space needed for a day student. These two items alone take up a large amount of funds. Not only the expenditures, but also the difficulties are greater. In the last three years, each time students were recruited, the biggest problem of all was the shortage of school buildings; this alone held up the devlopment of higher education.

ENROLLING DAY STUDENTS IS A GOOD METHOD

Must institutions of higher learning necessarily adopt a uniform full-time school system and provide boarding for all their students? Of course not. The practice of enrolling day students adopted in the last two years has proved to be a good method. The branches of 36 universities in Beijing have an enrollment of 14,440 students taking up only 89,000 square metres of floor space, or less than 7 square metres per student on an average. This is one-eighth the amount occupied by a resident student who requires 40 square metres. The number of teaching and administrative personnel is also greatly reduced. The branch of Beijing No. 2 Foreign Languages Institute has an enrollment of 540 students, and its teaching and administrative staff, with the exception of part-time teachers, number only 45. A branch of Qinghua University has only 85 teaching and administrative staff, with the exception of part-time teachers, for 1,045 students. What about the students' achievements? Judging from the results of the examinations held last year and this year, day students have approached or reached the level of resident students of the same class at ordinary universities. Running day schools saves both money and dormitory space. Besides, it also helps simpify the administrative structure. This being the case, would it not be advisable to run more such schools?

DIVERSE METHODS

Boarding school is one method, and day school is another. There should be other forms in addition to these. Since the beginning of last year, TV colleges have been warmly welcomes by the masses. Correspondence schools and night schools have been restored; all this is a good thing, but it is still not enough. For instance, methods can be worked out to encourage self-study. Those who have reached the level of university or college graduates and passed the formal examinations sponsored by the state should all be given college diplomas, recognized as regular university graduates, and assigned jobs according to their abilities. There are many advantages in doing this. First, very limited state funds are needed for organizing the examinations, while a large number of people can be trained in special skills every year. Second, this is a good way to urge people to make progress, especially young people. Every year, millions of high school graduates fail in their college entrance examinations, but nevertheless some of them have a fairly high level. If avenues for self-study are opened to them, they will study hard.

While providing more opportunities for people to study on their own, it is still necessary to encourage the establishment of many different kinds of schools and to mobilize initiative on all sides. China now has 633 universities, which are, on the whole, financed by the state and managed by both the central and local authorities. But this system is not helpful to arousing all-round initiative. Both the central departments and localities should run universities' people's organizations, industrial and mining enterprises should be encouraged to lend a hand in providing higher education. So long as they have the available forces, conditions, and enthusiasm, they can, independently or jointly, run spare-time, part-work and part-study or even full-time schools. They should be given guidance and helped to do this work well.

On the question of running many kinds of schools, differences of opinion arose in recent years as to whether or not it was possible to run universities where the students must themselves pay the tuition. Some government offices, schools and organizations hope that such universities will be set up; some, in fact, were launched but soon discontinued, owing to lack of recognition. Many concrete problems need to be solved in running universities of this kind - for instance, the source of students, their work assignment after graduation, the availability of full-time and part-time teachers, and management - all these require careful consideration and appropriaye solutions. But the question of first importance is whether or not such universities should in fact be run at all. In my opinion, they should be tried out under proper guidance.

Opening more avenues for education is at once an important matter and a new challenge which poses many problems. For instance, due consideration should be given to the standards set for the training of university students. The key universities known throughout the country have a four-year or five-year school system, good equipment and strong

teaching staff; they should take in top-notch students and their graduates should be of a high standard. Universities with a three-year or two-year school system should turn out graduates of a level similar to those graduating from ordinary universities or colleges. We should on no account lower the standards of our key universities, nor should we try to set a uniform standard for all universities

Reading #4*

ACADEMIC DEGREE-GRANTING PROCEDURES ESTABLISHED

[Text] Beijing, 12 Jun (Xinhua) - Chinese universities are to begin granting academic degrees this year, according to a State Council circular released today. As the contents of the circular were made public, the State Council's academic degrees committee, at its second meeting in Beijing, authorized a 407 member appraisal board to oversee the granting of degrees.

The degrees committee, established late last year, agreed the appraisal board should meet in July to authorize the first group of higher education establishments to confer master's and doctoral degrees. Conferral of bachelor's degrees will start next year.

The State Council circular released today says bachelor's, master's and doctoral degrees will be conferred in ten disciplines: philosophy, economics, law, education, literature, history, science, engineering, agronomy and medicine. The degrees will be available to Chinese and foreign students and will be conferred by committees of from nine to 25 academics at colleges, universities and research institutions.

Colleges not authorized to confer degrees can recommend their graduates for examinations at approved colleges. Self-taught students can take degree exams after getting references from two professors and will be given two months' paid leave to prepare their papers.

Before the founding of the People's Republic in 1949, very few academic degrees were granted in China. Most of those that were granted were bachelor's degrees and some universities granted a limited number of master's degrees.

After 1949, several attempts were made to institute a proper degrees system but they were thwarted by successive political movements.

The minister of education, Jiang Nanxiang, who is vice president of the academic degrees committee, said today the introduction of degrees in China is an important reform in education that will have a bearing on the training and discovery of talent and on the development of education and scientific research. The academic levels required for these degrees will be as high as in other countries, he said.

*Xinhua (Beijing) June 12, 1981.

Jiang Nanxiang said China has opted for the unified system used by Japan and the Soviet Union in defining the various disciplines rather than, say, the American or British systems in which the disciplines are defined by the universities conferring the degrees. He gave the examples of literature, which will include linguistics, art and library science; law, which will include political science, sociology and ethnology; and education, which will include physical culture. Changes might be made later, he said.

The minister said China has more than 500 universities and colleges training undergraduates and more than 600 offering post-graduate courses. In order to maintain the standards in degree courses, only selected colleges and universities will be authorized to grant degrees.

Resources apprpriate to the topic "Education"

1. For general studies on the contemporary Chinese educational system see Chang-Tu Hu, ed., Chinese Education Under Communism (New York: Teachers College, Columbia University, 1962); Chang-Tu Hu, ed., Aspects of Chinese Education (New York: Teachers College, Columbia University, 1969); U.S. - China Education Clearinghouse, An Introduction to Education in the People's Republic of China and U.S. - China Educational Exchanges (Washington, D.C., 1980); Studies in Comparative Communism, Vol. 3, Nos. 3, 4 (July/October, 1970), pp. 130-235.

2. For translations of educational documents see Peter J. Seybolt, ed., Chinese Education (New York: M.E. Sharpe, Inc., quarterly).

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
The Function and Nature of Education in China	AT	Interview with Prof. Donald Monro, 30 min.	National Committee on U.S.-China Relations NY (loan)
Primary and Secondary Education in China Since the Cultural Revolution	AT	Interview with Dr. Alexandre Casella 1974, 30 min.	National Committee on U.S.-China Relations NY (loan)
The University Since the Cultural Revolution	AT	1974, 30 min.	National Committee on U.S.-China Relations NY (loan)
Education in China	AT	1979, with script	National Pub. Radio
China's Future: Education in China	FS	1972, Color	
Chairman Mao's 4 min. Physical Fitness Plan	R	1973	Celestial Arts
Perpetual Revolution	16mm	1974, Color, 10 min.	U. of Michigan
China Today	16mm	1972, Color, 22 min.	U. of Michigan
8 or 9 In The Morning	16mm	1973, Color, 25 min.	Iowa State U.
China: A Class By Itself	16mm	1979, Color, 52 min.	Syracuse U. Films, Inc.

TITLE	FORMAT		SOURCE
Communist China	16mm	1965, B/W, 21 min.	U. of Michigan
Red China Diary with Morley Safer	16mm	1967, B/W, 54 min.	U. of Michigan
Students and Teachers	16mm	1974, Color, 9 min.	U. of Michigan Kent State U.
"A Great Treasure House" Medicine in China	16mm	1973, Color, 25 min.	Kent State U.
Keep Fit, Study Well, Work Hard	16mm	1977, Color, 12 min.	Kent State U.
China: Education For A New Society	16mm	1977, Color, 15 min	Boston U. Indiana U. Florida State U. Ency. Brittanica, Syracuse U.
China Coast: Hoy Fok and the Island School	16mm	1975, Color, 32 min.	Syracuse U.
Brief Visit To The Hsin Hua School in Peking	16mm	1976, Color, 16 min.	U. of Wisconsin Ext.
Children of China	16mm	1940, B/W, 11 min.	U. of Wisconisn Ext.

4. See the following references for more specialized studies on post-1949 education: John N. Hawkins, Mao Tse-tung and Education: His Thoughts and Teachings (Hamden, Conn.: The Shoe String Press, 1974); Theodore Hsi-en Chen, The Maoist Educational Revolution (New York: Praeger Publishers, 1974); Bruce J. Esposito, "Medical Education in the People's Republic of China," Asia Quarterly 1974/1, pp. 1-16; Robert D. Barendsen, ed., 1978 National College Entrance Examination in the People's Republic of China (Washington, D.C.: U.S. Department of Health, Education and Welfare, 1979); Robert D. Barendsen, The English Language Test Used by the People's Republic of China in Selecting Candidates for Study Abroad in 1978-79 (Washington, D.C.: U.S. Department of Education, 1980).

Learning Activities: Education

1. Have students study the cartoon, and comment on the lesson which it conveys. They may relate the lesson to Confucian ethics as well as contemporary Communist family ethics. Let them produce two cartoon strips, one to teach a lesson or convey a moral based on Chinese values, the other, American values. Make a classroom display of the cartoons, or create a book, showing the sets of cartoons on facing pages.

2. A traditional Chinese value, in all eras, has been to promote family welfare. In the past this has been interpreted as fostering a large family. In times of stress values are sometimes suspended or reversed. An emerging Chinese government policy of population control and limitation is based on several reasons. Assign students to research both the causes of population stress, and the methods employed in China to teach the people the necessity for a change in family traditions. (See density exercise, under Population.)

3. Assign students a research project to discover the major emphasis of Chinese education in the past. (Children were to be respectful, obedient, affable and compliant.) Discuss what social advantages of such training, as well as social constraints (socially acceptable/lack of rebelliousness.) Discuss the purposes which education serves at various times, in different types of societies.

4. In their notebooks, and on the chalk board, have students list the tasks for which their educations prepared men, and in another column, women. Discuss sex role stereotyping, and the role played by education in perpetuating such differences. Have students compare the official position on womens education in dynastic times, during the early republican era, and today.

The Future Daughter-in-Law

"How are you? I've got something for you."

"Take it and buy yourself a new suit."

"Where are you going?"

"Deposit book? Oh, you've certainly done the right thing."

Drawings by WANG XIAOGENG, ZHAO ZHENWAN

UNIT FOUR: WOMEN, POPULATION, AND NATIONAL MINORITIES

Themes to Pursue: What is the status of women in society?
What is the population policy of China?
What is the status of national minorities in China?

Discussion:

The status of women and minorities within a society provides a clearer view of the overall society. In looking at China, as with other countries, there is a vast difference between official policy and what is actually taking place. For example, the equality of the sexes has long been touted in the People's Republic of China but no lesser personage than the late Prime Minister Zhou Enlai (Chou En-lai) stated that the inequality of the sexes continues in China and that it would take a long time to reach sexual equality.

As a result of this unit, students should be able to:

Explain the role of women in society.

Discuss the alternating population control policies of the Chinese.

Appreciate the difficulties of minorities in China.

Topics which can be used to develop this unit are:

1. Role of Women
2. Governmental Population Control Policy
3. Status of National Minorities

ROLE OF WOMEN

Reading #1: Women in Traditional China by Colleen A. Kelly

In Chinese tradition sons were infinitely more valued than daughters. Form birth a woman was relegated to an inferior position in Chinese society. Her honor increased through the birth of a son, then through status as a mother-in-law, and finally, as a grandmother. In reality, a dominant woman could control the affairs of her household and act as head of the family. Both history and literature tell us of women who ruled the state, and even acted as warriors.

For the most part, a gentlewoman's life was lived within the walls of the family compound. In accordance with their different social roles, women were educated and reared separately from the male members of such households. In general, men and women of this class had only formal social relations. As a child a girl was instructed in household management and the proper role of a wife and daughter-in-law, if she was educated at all. In some well-to-so households, tutors were engaged to instruct favored daughters. The literary accomlishments of the woman poets, Pan Chieh-yu, Fang Wei-i and Li Ch'ing-chao, are well known to scholars of Chinese literature.

A farm wife, the role of the majority of women, led a laborious life often including field work. A wife or daughter could be sold if family circumstances required it. Female infanticide was not uncommon in times of stress, and even today, official articles caution readers against this practice.

Traditionally, a woman owned no property. She was subject first to her father, then her husband, and last to her son. If a widow remarried, according to Spence,[1] her husband's property and her dowry reverted to her husband's family. Some few widows, during later years, "owned" themselves, and if a husband's family was not close by, could remarry and manage their own affairs.[2] There were several grounds for divorce, including mutual consent. Under certain circumstances, if a woman did not consent, divorce would not be granted.

The social custom of footbinding began among the upper claases, but gradually became almost universal. During the Qing Dynasty, an attempt was made to end this practice, but the effort was abandoned in 1668. It was until the demise of the dynastic era that footbinding ended. The next great effort to combat this practice had come from Western missionaries. The practice ceased among the educated classes first, spreading slowly among the populace, finally ending with Liberation in 1949.

[1]Jonathan D. Spence, The Death of Woman Wang (Penguin, 1979).

[2]Ida Pruitt, A Daughter of Han, (Stanford: Stanford University Press, 1967); and Old Madam Yin, (Stanford: Stanford University Press, 1979).

Reading #2: "Slaves of the White Moth"*

Chi Liao was almost as strong as a grown man, and she was fourteen years old today. Fierce rebellion surged within her as she heard the five o'clock whistle which called her, and hundreds of others like her, back to her slavery, the slavery to the crawling worms which made the cocoons that were turned into silk to cover the proud backs of women who had never in all their lives known what it was to work fourteen hours a day for twenty cents Mex - and the fourteen daily hours not the whole of it!

Chi Liao scarcely remembered her own people. She had a hazy recollection of a grimy woman with snaggle teeth and a tongue that was bitter as lye and never ceased its vituperation, and of an equally grimy man who earned a bare living by traveling in the early morning along the streets, and. . .

But Chi Liao could never exactly understand that. It was too terrible, even as a part of a life that was altogether terrible, though to do Chi Liao justice she did not realize that her life was terrible. She had known no other.

She had been betrothed at the age of eight to a boy of twelve, who was the son of a friend of her "night coolie" father, and in accordance with the custom went immediately to the home of her betrothed, where her prospective mother-in-law ruled the roost. This personage, since it would still be some years before Chi Liao could become bride-in-fact of her son, immediately made her a slave of the moth, and forced her to bring home her daily earnings. Twenty cents Mex! Less than ten cents in American money, for fourteen hours of the most exacting labor.

Chi Liao was fourteen years old today. Something was to happen today, but Chi Liao hadn't the slightest idea what is was, and she had to be at her place of work long before her prospective husband was out of bed, so she would not learn of the great change in her life until she returned at night.

She took her food in the worn old basket. Her food was cold rice from the night before, cold tea in a cracked pot, and a few pickles.

She was on hand when the whistle blew. So were hundreds of others. There were old women, young women, pretty women, ugly women, women of every age and degree of dirtiness. But Chi Liao was accustomed to dirt, though she managed somehow to keep herself fairly

*Lotus Petals by Princess Der Ling (New York: Dodd, Mead, Co., 1930), pp. 209-229.

clean. She didn't know why she went to the trouble but she did.

It wasn't required by her job, for her master didn't care how dirty she was, so long as her hands were clean. As if they could ever be dirty, when for fourteen hours a day she kept them in water so hot that it would have scalded any hands but those of the slaves of the moth.

Here the hundreds of women worked side by side. The cocoons of the silkworms were boiled in this building, and the steam from the boiling mingled with the sweat of a hundred unwashed bodies, so that the room was like a vast cauldron through whose haze appeared faces and more faces - faces flat and plump, regular and irregular, round and screened by straggly hair, a place of horror, and of death.

The cocoons were dumped into the vats from great baskets and the baskets came from everywhere, baskets piled high with cocoons, white cocoons and yellow, and inside each one a worm whose life was to be taken in the vats. Chi Liao had been a slave of the white moth since she could remember. Only these worms were never destined to become moths. The worms destined to become moths, and bring forth yet other worms, never came to this place, but Chi Liao knew all about them.

Many a time, out in the country, she had spent days at a time wrapped tightly in padded gowns that were like ovens about her body, with whole layers of cotton in between her gown and her body, and layers of cotton filled with the worms not yet ready to eat of the mulberry leaves! Maybe the seasons were not exactly right. Perhaps when the worms were born from the eggs, the mulberry leaves were not yet at exactly the right stage for them to eat, and they had to be hatched. Human incumbators! All rather terrible, and creepy, that business of serving the forthcoming moths as a human incubator; but then the cotton kept the worms from crawling, and at that age they did not crawl anyway.

Chi Liao knew it all. As she thought of it, and she thought of it always, she could distinctly hear the worms, after the examination against the light of the sun showed their bellies transparent, and therefore ready for their next step in life's mission, eating away at the mulberry leaves, gnawing audibly, like tiny mice, eating nibbling. Quite audibly, and one could visualize their wriggling delightedly as they ate.

Then, after a time, the little boxes prepared for them. Boxes with four corners, and a worm for each corner, where each wriggly individual could start building a cocoon. Always in a corner, where the worm could make the cocoon about himself. Then, after the worms had vanished entirely, and were inside their cocoons, the cocoons were taken out of the box corners, and sent in many baskets - oh, thousands of baskets, filled with thousands of cocoons, and coming from thousands of widely separated places - to the place where Chi Liao worked

Here, in the boiling vats, in the midst of the steam of water and of sweat, began the wholesale slaughter. The baskets were emptied. The cocoons were dumped into the vats, and there was a living worm, either white or yellow, in each cocoon. Thousands of cocoons dumped into hundreds of boiling vats, and the hands of women, and of girls, life Chi Liao, to stir them.

As the boiling water killed the worms, it also made the silk of the cocoon more pliable, so that skilled fingers could follow the fine strands and change the cocoon into long strands of silk for drying and weaving. Those same hands, which did not scald because they were immune, must dispose of the dead worms which had been living before the heartless plunge into the vats.

Chi Liao. . .

Well, Chi Liao was different from her sister slaves of the moth, for there were worms in her head. That's what the others said, for she was always thinking! Thoughts nibbled inside her pretty little head like silkworms at mulberry leaves, almost audibly. And she said the strangest things, too, surprising things, such as slaves of the moth had never heard before.

She believed, for one thing, that the slaves should not be compelled to work from five o'clock in the morning until seven o'clock at night! Unbelievable, sacrilege, and it would get Chi Liao into grave trouble some day! She also believed that the slaves should have more than twenty cents Mex a day for their labors, and that their masters should pay for the four-girl wheelbarrows which carried the tired girls home after working hours. More sacrilege! If the girls, four to a barrow, could not pay the two coppers for transportation, they could walk home! It was a matter of indifference to their masters.

Chi Liao was fourteen years old today, and it was a milepost in her career, though just at the moment, how was she to know that?

Those thoughts of hers were nibbling, and she planned on putting her thoughts into deeds if ever the opportunity came.

But this morning, as on every morning since she had been four years old, she was on hand at the gate of the great building, when the whistle blew.

The mad scramble to get inside. Hundreds of women carrying their baskets containing their lunch of cold rice, cold tea and a few pickles. Women in rags, padded gowns, barefooted and grimy - yet somehow they managed to smile, save only the old ones, who had been at this work for decades.

Then inside, side by side, waiting at tables near the boiling vats, women standing side by side. All evil-tempered and selfish, these women, fighting for the right to live. Over there was a woman

who, after she went home at night, had to cook for a family of seven, do all the laundry, and be wife to a man who believed in a large family, and that a true father should be sire to many sons and daughters. For six years this woman worked side by side with Chi Liao, and during that time she had been absent for exactly six days, during which six days she had given birth to six children, all girls. They, too, would be slaves of the moth, following in the footsteps of their mother. Each could earn twenty cents a day, or a dollar twenty for the six, and their father would not need to work unless he felt inclined to - which he wouldn't! Why work when there are children who could do it?

Chi Liao looked about her. Women packed thickly about the steaming vats where the water slew the worms, all chattering like magpies. Striding in and out among them overseers, each carrying a stick that looked hard and dangerous, and was. These overseers were there for the purpose of stopping the daily fight.

Who would start it today?

As it happened, it was the old woman who had six children since Chi Liao had started working at the place. It was plain to Chi Liao that this woman was to have another child, a daughter probably, and it must have been plain to the others round about, too. One woman, down the sweaty line, called to the woman who was with child.

"Another child, O Ugly One? Why don't you slay that lazy husband of your, or seek a bed that's not so full of babies?"

Form all over the place rose shrieks of laughter. The overseer called out sharply, trying to still the laughing tongues. For when the women laughed like this, a riot was imminent. Chi Liao tensed as the woman addressed raised her ugly head, and peered at the speaker through strands of straggly hair which fell over her dirt-grimed face.

"My husband?" she said tartly. "He is my husband, anyway! I have my babies honorably! I do not get them from the rice paddies, or from the sampans of Suchow Creek!"

The dealy insult, for it was a known fact that the woman who had spoken so bitingly and sarcastically had a daughter - but no husband! Many jests had been passed about her, and even one of the overseers was mentioned, because for three nights in succession he had kept the girl after working hours on some trivial excuse or other. But Chi Liao knew what was coming, even before it started. So did the others. So did the overseers, who immediately began to shout invective at the two quarreling ones, which only helped to preceipitate the trouble.

For a moment the old woman glared at the young one. Then they stepped back from their places, faced right and left like soldiers preparing to go into action, then strode to face each other. From their lips dropped the vilest obscenities. This Chi Liao did not mind,

for she was accustomed to vile language, but. . .

Then there was no time to think of "buts," for the two women were joined in combat, and throughout the great room women were leavinf their labors to join in. All screamed volubly, all shouted the vilest epithets, and no one cared, really, who had started the fight. for any fight which kept then from working was a boon to women and girlswho for years, had not known the meaning of rest.

The two fought and clawed at each other. Their faces were instantly streaked with blood. The others were around them, and the fight was swiftly becoming general. Women shrieked and stormed. Their hair hung in their eyes, screening faces which were swiftly scored by fingernails. A mad hubbub, magpies shrieking for self-expression.

Chi Laio did not join in. This was one of the things which made those worms nibble in her brain, and think funny thoughts. There seemed no need of the fighting, yet when the women did fight, they should be treated more kindly by overseers. This fight would gain them nothing, save that they would have to work after seven o'clock to make up time lost.

A mad scramble in the midst of the steam. Blood and rioting, and in and out among the snarling, battling women, dashed the overseers, their clubs coming down on bodies and heads with great force.

"Outside in the courtyard!" screamed someone whose shrill words sounded above the bedlam's tumult.

Through the doors they crowded, fighting still. Many were trampled underfoot, including the woman with child, and many feet passed over her. But it was too much to hope that the baby, which would be borne to this same slavery, might be fatally injured in the brawl.

By this time no one remembered who had started the fight, but to the perpetually evil-tempered it did not matter, so long as there was a fight. Only the overseers were exercised. The women were stripping one another, and rags were scattered from the tables all over the floor, and even out into the courtyard, and many of the women who fought were half nude, baring grimy torsoes filled with wrinkles which in turn were streaked with sweat and grime. Not a pretty sight, surely, for a girl of fourteen. But to Chi Liao it was nothing much, for she had seen it all, many times before.

It wasn't the fight itself that bothered her, nor the bodies that were nude before the eyes of the overseers. For she herself, when the summer heat was too great to be borne, had more than once spent her fourteen hours beside the boiling vats with nothing on at all. Perhaps clownishly inclined overseers would slap her on the hips, or even pinch her, but she would pay no heed. The over seers, to her, were not men anyway

No, it wasn't the display of nudity, for that was to be expected when the daily fight occurred. It was the actions of the overseers which set the worms to nibbling in the brain of Chi Liao. For even as the women fought, and fury robbed them of their wits, and even of their capacity to feel pain, the overseers would dash among the, wielding their sticks. Chi Liao, watching, would see great welts start on the hips, the breasts, even, and the faces of the women who fought - and these would fight on, no matter though the sticks continued to rise and fall.

The end, of course, was inevitable, for the overseers always won, and the women would be hazed back to work, bloody from fingernail scratching, black and blue from the weight of the overseers' sticks, to stand in line again, innocent of clothing, bathed in the vile steam from the vats, and mumbling incoherently. New problems for the nude ones - the finding of clothing in which they could go home. It wasn't a problem of the overseers. Their problem was only to keep the women busy, working with the silk, which would one day cover the backs of women who would not have allowed one of these women or girls to so much as stand on the porch of their servant's quarters!

The thwack-thwack of the sticks of the overseers rang always in the ears of Chi Liao. She knew something of childbirth, for she had seen children born, right here in the reek and sweat, with overseers standing over the mothers, commanding them in filthy language to hurry and get back to their vats.

"I will never have a child to serve the white moths!" Chi Liao often told herself. "Never! Never!" and when I am big enough I will try to see of there isn't some way to punish overseers who beat women, some way to keep little children out of this steam amd awful smell!"

Chi Liao knew, dimly, that she was betrothed to someone in the house where she slept, someone related to the old woman who took Chi L o's earnings, and beat her unmercifully if she spent copper (cash) for wheel barrow transportation home.

Funny, those wheelbarrows, squeaky and awful sounding because of ungreased axles. Wheelbarrows made to hold four women, and pushed by one sweating coolie with a harness over his shoulders. Four women, each paying two coppers - less than a cent in American money - to be carried home. Women who would spend these two coppers were the aristocrates among the slaves, and Chi Iiao always walked home, though her home was nine li - three miles- distant. She had watched the more fortunate one, who rode, two on a side in the wheelbarrow, laughing and talking as though they were enjoying a picnic, though Chi Liao hadn't the slightest idea what a picnic was.

"I wish," she once told the old woman who had started the fight today, "that I could afford to ride home! Sometimes I am so tired I can scarcely drag one foot after the other! But I dare not spend the

coppers. I would be beaten!"

The old woman had tossed her straggly hair out of her eyes and gazed balefully down into the work flushed face of Chi Liao. She had studied the girl for a moment, while her old wrinkled mouth had opened in a snaggle-toothed grin - and Chi Liao had known that something terrible was to be said.

"Why spend the coppers and take a beating?" she had demanded. "Keep the coppers to turn over to your mother-in-law-to-be, and have your ride home anyway!"

"But how?" Chi Liao had asked.

"Merely whisper to the coolies who pushes the barrow, and let him take you home last of the four. When there are only you and the coolie . . .well, he would not insist in his copper cash, if you whispered the proper words!"

Chi Liao hadn't felt insulted, nor even shocked. She had heard things like this before. But she resolved that if she ever were the mother of girl children, such children would never work side by side with old hags like this who gave such evil counsel to girls who were only fourteen - and when Chi Liao had heard this she hadn't been fourteen at all!

Now today, when Chi Liao was fourteen, she knew one thing; that no children of hers would ever be slaves of the white moth. She didn't know how it would be prevented, for while she knew much about many things no child of fourteen should ever hear about, she knew next to nothing about herself, or her status in the family where the old lady took her earnings, and beat her if there were any coppers missing.

She merely hoped that no children of hers would ever be slaves of the moth, and hoped that her hopes might make the dream possible. She knew better than to say anything about this to anyone, for if she did, and the overseers were told, she would be beaten. The overseers would then get word to her home, and she would be beaten again.

But on this day after the overseers had beaten the women back to their tasks - and then profusely, and with many smiles, were apologizing to the nude women who were the prettiest, and standing ingratiatingly close to them - the worms were nibbling almost audibly in the brain of Chi Liao.

She reviewed all she could remember of her past life, and discovered amazingly that she was a lot like the worms she served. They were born to slave and die that pretty women might have silk; she was born to slave and die for the same reason. Worm "goddesses," like queen bees - though she knew nothing of queen bees, and much about "goddesses" - became the heads of new worm families which must also slave and die, while women and girls must bring forth other girls who would become women, and slave, and die - to cover vain women with

the glistening silk.

Fierce revolt was growing in the heart of Chi Liao; but when the seven o'clock whistle had blown, and after the women had worked out the hour they had lost fighting - for no extra pay, of course, she still was undecided what to do.

But the rebellion took a strange form as she remembered what the old woman had once told her. The vast crowd of women poured from the great steamy building, and the coolies were jabbering and cajoling prospective fares. Fiercly Chi Liao clutched her wages in a water scalded hand. If she gave up the necessary two "clackers," she would be beaten. Yet for this one night she would ride home in state.

And maybe, as the old woman had said, she could save the two coppers, after all.

But when the other three who rode with her had been dropped at their homes, and she was being trundled alone toward her own squalid home by the coolie, to the accompaniment of the squeaking of the ungreased axles, she found she did not know what to whisper into his ears. Besides he was dirty, and sweat dropped from his body in a steady stream.

They were passing through the shadows cast over the trail by rows of trees, when Chi Liao spoke to the coolie.

"I cannot afford to spend two coppers for the ride," she croaked, "but I was told that if I whispered. . ."

The coolie grinned and dropped his harness. His grimy hands were extended toward her. The creaking of the wheelbarrow was stilled and horror flooded over Chi Liao like a miasmatic mist from a molding rice paddy filled with snakes.

Forgetting how tired she was, she ran from him as from a woman-eating dragon. He called after her and she paused, then threw two coppers in his direction in the darkness, nor did she wait to discover whether he found them.

But strangely enough, her mother-in-law-to-be did not scold her or beat her when she found the two coppers missing. She smiled and showed her snaggle teeth. The old man of the house grinned at her, a ghastly leer. The son, eighteen years of age, grinned at her, too, and his cheeks were flushed with excitement.

"You are fourteen years old today!" they told her.

Her eyes grew wider, but the statement meant nothing to her. As far as she knew this day was no different from others. She was older,

that was all, and tomorrow she must go back to her slavery.

But that night she was wakened from her deathlike slumber, as the son came into her chamber, softly, easily, silently, like a cat. She had no coppers to give him, and it wouldn't have mattered if she had had a barrowful.

Years later Chi Liao told me some of her story, when, because an old friend of mine asked it, I agreed to receive her. I had heard whispers about her morals that worried me, and made me wonder what people would think if I received her. But receive her I did. She was dressed in the foreign fashion, and she was drab and shabby and flat-breasted. She did not know how to wear foreign clothing, and nothing fitted her properly, and her clothes did not match.

She told me that she was fighting for shorter hours for girls and women in silk factories; for more money for them; for the organization of a union that would protect the girls and women from the clubs of overseers; for anything that would make easier the inevitable lot of the slaves of the white moth.

"But what good will it do?" I asked her. "These people are like animals. They are happy as they are, and they won't appreciate your efforts."

I confess I could not see the light where the efforts of this woman were concerned. She was a woman of no morals. Besides, I held the belief that only the highborn could have ideals, and could really think thoughts that were worth while.

Chi Liao smiled a tired smile at me.

"But I must keep on trying, don't you see?" she demanded defiantly. "A Woman in your position could help me, at least with good advice!"

"But what do you care about these people?" I insisted. "You no longer slave in the silk factories yourself, and, if all I hear about you is true, you have found a way of living that does not cause so much hardship - though there is always the shame!"

"Shame?" she replied. "That is nothing. Like the moths, I was born to slave, and die! Shame cannot touch me, and what matters is what I do, so long as I succeed in what I am trying to do."

"The executioner's sword has been sharpened for you, because they say you are a menace to the silk trade. . ." I began.

But she stopped me.

"Come with me to Hangchow and Shanghai." she said in a hard voice, "and I will show you - many things! Chief among them, four daughters! They have disowned me, and my family has disowned me, and three of

my daughters are betrothed, as I was. Don't you see I must go on!"

I went, and I saw.

The old-fashioned gentleman who insisted that I receive Chi Liao into my home for a talk, had merely told me:

"She isn't your kind, nor you class, but you will find her interesting."

I saw her daughters, too. The oldest of the four, in the big building in Shanghai, had been stripped of her clothing in a fight that had been quelled just prior to our arrival. As we entered Chi Liao pointed her out to me.

An overseer, stick in hand, was trying to calm her, and his grimy free hand stroked her firm brown breast as though she had been an animal that could be calmed by petting.

Reading #3*

THE GIRL TRACTOR-DRIVER

The girls of the Liangshan Mountains are good smart workers,
The soil of the Liangshan Mountains is rich as oil;
When the land cries out to be ploughed and sown
She drives up the iron ox that eats no grass.

Turning up furrows in the waste
The iron ox roars along;
Her father, behind, checks the depth plough up;
The furrows have an end, but not his song.

He is making song after song
To praise the first tractor-drivers in these mountains.
Himself, he herded the cattle so many long years
Yet owned not a hair of an ox.

Not a hair of an ox, not an inch of land,
His child was doomed from the womb to be a slave;
But democratic reforms struck off their chains
And they stood up, freed from their slavery.

The commune trained her to be a tractor-driver,
Six months she studied in town,
Returning home in spring with the first swallow,
Driving the iron ox right up to the village.

Our minds and our hands are freed
To build a brave new world,
And this lass who keeps a firm grip on the tractor handle
Will bring fresh loveliness to our great land.

*A poem by Liang Shang-chuan in Chinese Literature, Vol. 4, pp. 65-66.

Resources appropriate to the topic "Role of Women"

1. For general studies: We the Chinese by Deidre and Neale Hunter (Praeger, 1971), contains a quite good story, "The New Technician," from Chinese Literature 1964 about a young agricultural student sent to the country for the first time and her "education" and service as a "tractor technician;" CCAS, China! Inside the People's Republic (Bantam Books, 1972) has a fairly long section on women, pp. 266-292; My Lady of the Chinese Courtyard by Elizabeth Cooper (New York: Frederick Stokes Co., 1914); Foreign Language Press, Peking, publishes several versions of revolutionary dramas, some contain color photos of ballets and even mucical scores, check booklists of China Books and Periodicals, New York; Chinese Civilization and Society, A Sourcebook, edited by Patricia Buckley Ebrey (New York: Free Press, Macmillan Publishing Co., Inc., 1981) contains a number of very good articles about women in traditional China, "Two Women," pp. 33-35, "A Woman's Hundred Years," pp. 56-57. "The Shrew," pp. 34-94, "The Problems of Women," pp. 95-97, "The Spite of Lotus," pp. 167-170, "Infant Protection Society," pp. 219-223, "Marriage Contracts," pp. 235-236, "The Movement Against Footbinding," pp. 245-248, "On Freeing Slave Girls," pp. 261-263.

2. For current articles and documents on the role of women in Chinese society see Women of China (a monthly periodical from China).

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
Chinese Women: Now We Hold Up Half The Sky	SL/T	1979	U.S.-China People's Friendship Assoc. NY
Women in Stamps	SL	With discussion questions and script	NYU Asian Studies Curriculum Center
Let's Look at the China Puzzle	SL	1967	League of Women Voters
Women Textile Workers, Sunning the Grain and Delivering the Grain to the State	R		China Books and Periodicals
Militia Women of the Grassland, and Bringing Charcoal to the Liberation Army in the Snow	R		China Books and Periodicals

TITLE	FORMAT		SOURCE
The Position of Women in China	AT	1972, 30 min	National Committee on U.S.- China Relations
A Chinese Farm Wife	16mm	1974, Color, 16 min.	Indiana U. Syracuse U.
Red Detachment of Women	16mm	1964, Color, 120 min. Chinese Mus. Soundtrack	California Newsreel
The Good Earth - Woman Sequence	16mm	1952, B/W, 15 min.	Films, Inc.
Old World, New Women	16mm	1963, Color, 11 min.	Syracuse U. Boston U.
A Woman, A Family	16mm	Color, 108 min.	Cinema Perspectives NY
China - A Hole in the Bamboo Curtain	16mm	1944, Color, 28 min.	U. of Michigan
China Coast: Three Island Women	16mm	1975, Color, 17 min.	Syracuse U.
China: Modernization Through Human Power	16mm	1970, Color, 17 min.	Syracuse U. Florida State U.

4. See the following references for more specialized studies: Helen Foster Snow, Women in Modern China (Hague: Morton and Co., 1967); Marilyn B. Young, ed., Women in China: Studies in Social Change and Feminism (Ann Arbor: Center for Chinese Studies, University of Michigan, 1973); Florence Ayscough, Chinese Women: Yesterday and Today (Boston, 1973); Chinese Women in the Great Leap Forward (Peking: Foreign Languages Press, 1960); Ruth Sidel, Women and Child Care in China (New York, 1972); Delia Davin, Woman-Work: Women and the Party in Revolutionary China (Oxford: Claredon Press, 1976).

Learning Activities for "Role of Women"

1. Jack Beldon in China Shakes the World (NY: Harper, 1949) stated "It makes little difference that the Communists may be reforming the relations between the sexes as a means of obtaining power. Their sincerity is of no import at all. The fact remains they have given women a goal toward which they can fight. . .No social revolution - either good or bad - ever took place without the existence of a great mass of disinherited people who could furnish a new group with a base of support. In the women of China, the Communists possessed, almost ready made, one of the greatest masses of disinherited human beings the world has ever seen, And because they found the key to the heart of these women, they also found one of the keys to victory over Chiang Kai-shek."

A very good discussion can be based on the above quotation. The following points can be considered:

In what ways were Chinese women "disinherited people"?
What goals have they been give?
What gains have they made?

2. By stressing equality for women, modern Chinese society literally doubled the available work force. How could this be desirable for China after the Revolution?

3. How has the changing role of women brought about other social change in China? In the U.S.? This is appropriate again for consideration of the idea of changing values in both societies.

4. An interesting topic for research for very capable students would be to analyze the idealized revolutionary woman as heroine in modern Chinese literature. The "Red Detachment of Women," "The White Haired Girl," and other revolutionary dramas could be used.

Are these portrayals realistic women? Why?
In what ways are such women one-dimensional?
How do such figures serve propaganda needs?
Do such role models serve social needs? What needs?
What qualities do they present as ideal?

5. Analyze the concept of heroic idealizations versus "romantic" idealizations of American women. Why are heroic American women so often seen as unfeminine?

GOVERNMENTAL POPULATION CONTROL POLICY

Reading #1*

B. Population Information and Some Areas of Possible Co-operation

The Population Group of the State Council gave the Mission information about the demography of China including the following:

1) 1978: crude birth rate, 18.3 per thousand; rate of population growth 12.05 per thousand; from which a crude death rate of 6.25 per thousand was deduced.

2) Birth planning activities which were started in earnest in 1964 with the establishment of a general office for family planning by the State Council, together with the establishment of local offices, were paralyzed by machinations by the Gang of Four during the Cultural Revolution which began in 1966. These activities in birth planning were resumed in 1973.

3) The following targets were set up:

   1st Stage - from the present up to 1985 - rate of population growth to be 5 per thousand;

   2nd Stage - by the year 2000, zero rate of population growth.

4) Birth planning principle; promotion of voluntary birth planning practice under the guidance of the State; reduction of mortality through improved levels of living and medical and health services at the same time fertility is being reduced.

5) The core of birth planning activities:

   i) Encouragement of one birth, with incentives; discouragement of more than one birth;

   ii) Economic subsidies for those with one child;

*United Nations, ESCAP Population Division (Thailand), Report on a Mission to the People's Republic of China (November 30, 1979), pp. 9-10.

iii) The aged should spend the remainder of their lives in happiness

6) In research related to family planning: "China adopts a series of measures in regulating fertility. Starting from the sixties of this century, China has been engaged in reproducing and developing various oral contraceptives for women, such as long and short acting pills and "home leave" pills, as well as long acting injectables. Apart from this, China has succeeded in developing spermicidal agents. IUD's are being improved.

i) Research institutions are placing great efforts on contraceptive medicine and devices; i.e. "home leave" or "vacation" pills;

ii) China has been producing a foam contraceptive for the past two years;

iii) Women in the rural areas prefer IUD's.

Reading #2*

[Excerpts] Beijing, 10 August - In a Commentator's article entitled "Control of Population Growth Is a Strategic Task," GAUNG-MING RIBAO said on 10 August that the problem of controlling population growth is not only one of raising fewer children but also concerns the development of social productive forces, the improvement of people's living standards and the strategic problem of realizing the four modernizations in China.

The article said that the cadres and the masses in Sichuan Province, who clearly understood the importance of planned parenthood, had done their work well. They scored marked achievements in controlling population growth. From 1970 to 1978 the provinces natural population growth rate dropped from 31.21 to 6.06 per 1,000. Their experience should be conscientiously studied and popularized in urban and rural areas throughout the country.

The article stressed that the party Central Committee attaches great importance to controlling China's population growth and is determined to see that this work is done well. In his government report to the second session of the Fifth NPC, Premier Hua Guofeng also stressed this subject.

In accordance with China's experience with population growth, Comrade Mao Zedong clearly noted that "in the matter of bearing children, it won't do to allow a situation of complete anarchy to develop , for mankind, too, needs a program of planned parenthood." China has a large population but little arable land. Because it has a poor foundation to start with, China is backward in economic and technological development. In the 30 years since liberation, China's economy has advanced considerably, but China's feature of being "poor and blank" has not been satisfactorily transformed. This feature finds concentrated expression in China's per capita industrial and agricultural output and per capita income, in which it ranks with the world's backward countries. An important reason for this is that China's population is growing too rapidly. China's population has grown to over 900 million. A great portion of the increased grain output and national income has been offset by the increased population. We must admit that the large population of China with its rapid growth rate has created many difficulties for the country's economic development and improvement of the people's standards of living, and has created education and employment problems. It has hampered the development of China's socialist construction. If this

*Xinhua (Beijing), August 10, 1979.

problem is not promptly solved, it will certainly slow China's four modernizations program.

The article pointed out that to effectively control population growth, it is first necessary to propagate the Marxist theory on population and the party's policy on population, strengthen ideological education and educate public opinion in a big way. In the 1950's we made a particular mistake of criticizing the correct proposal on birth control put forward by Mr. Ma Yinchu. Today we have clearly witnessed the serious consequences created by the criticism of his proposal.

Resources appropriate to the topic "Govermental Population Control Policy"

1. For general studies see H. Yuan Tien, China's Population Struggle: Demographic Decisions of the People's Republic, 1949-1969(Columbus, Ohio: Ohio State University Press, 1973); Leo A. Orleans, Every Fifth Child: The Population of China (Stanford: Stanford University Press, 1972); Ta Chen, Population in Modern China (New York: Octagon Books, 1974).

2. For current articles and documents on population see Population Division, Economic and Social Commission for Asia and the Pacific, United Nations, Asian and Pacific Population Program News (Quarterly).

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
China: Politics and Economy	FS/C	1981, Color, 15 min.	Clearvue
Asia: Two Thirds and Counting	16mm	1975, Color, 25 min.	Syracuse U.
Away With All Pests	16mm	B/W, 60 min	
China: Peking and the Communes	16mm	1968, 22 min.	
Barefoot Doctors of Rural China	16mm	1975, Color, 52 min.	Diane Li Production
China and Its Agriculture	16mm	1969, Color, 16 min.	U. of Michigan Media Services Ctr.
China and Its People	16mm	1969, Color, 16 min.	U. of Michigan Media Services Ctr.
China's Villages in Change	16mm	1967, B/W, 20 min.	U. of Michigan
Communist China	16mm	1965, B/W, 21 min.	U. of Michigan
China: The Land and the People	16mm	1955, B/W, 14 min.	Media Services Ctr.

4. See the following references for more specialized studies: John N. Hawkins, Family Planning, Education, and Health Care Delivery in the PRC," Comparitive Education Review, June 1976; Chen Kuran, The Planned Birth Program in China," Current History, Sept. 1977;

Martin K. Whyte, "Rural Marriage Customs," Problems of Communism, July-August 1977; John S. Aird, "Population Growth in the PRC," Chinese Economy Post-Mao (Joint Economic Committee), Vol. 1, November 1978; Father LaDany, "Population," China News Analysis, Sept. 14, 1979.

Learning Activities for "Governmental Population Control Policy"

1. Compare the population of China to that of other parts of the world. Students may consult an almanac or annual statistics from the Population Reference bureau, (1337 Connecticut Avenue N.W., Washington, D.C. 20036). The Data Sheet costs $1.00 for a single copy.) Chart the results for a variety of activities.

Country	Area (1000 sq. mi.)	Population (in millions)	Growth Rate (% per yr.)	Urban (%)	Under 15 (%)
China					
U.S.					
Japan					
U.K.					
USSR					
India					
Mexico					

Other statistics may be added, showing per capita Gross National Income, rate of literacy, etc. A questionaire may be developed. Include questions on density of population (see the number of persons per arable square kilometer as well as the area and population figures), educational problems (see percentage under 15). Which appear to use labor intensive farming? (see percent urban.)

Teach students the "rule of 70" in estimating the doubling time of populations; a population increasing at 1% yearly will double in seventy years, if 2%, thirty-five years, if 3%, seventeen and one half years. China's 1981 annual rate of increase was 1.2% or fifty-nine years to double in population. Encourage students to speculate or make projections based on available figures. This is a good opportunity for a computer based exercise.

2. Density Exercise: Set out nine chairs, each of which represents 400 square miles. Ask five students to sit on the chairs, each representing 45,000,000 people to illustrate the ratio of the U.S. population to available land. Next, ask twenty-one students to sit on the same nine chairs, to illustrate the ratio of Chinese population to available land. Since ninety per cent of China's population live on eleven percent of the land (309 persons to each square kilometer of arable land compared to fifty-three persons per arable square kilometer in the U.S.) Remove six chairs, leaving three. Ask nineteen students to sit on the three remaining chairs, to illustrate the ratio of arable land to people in China.

PROJECTED WORLD POPULATION FIGURES FOR THE YEAR 2000

(Medium Series) (Numbers are in million persons)

1975 Population
4,090 million

38. . . . . Remainder No. America, Australia and New Zealand
112. . . . . Japan
214. . . . . United States
344. . . . . Western Europe
130. . . . . Eastern Europe
254. . . . . U.S.S.R
39. . . . . Temperate So. America
286. . . . . Remainder Latin America
399. . . . . Africa
586. . . . . Remainder Asia and Oceania
135. . . . . Indonesia
618. . . . . India
935. . . . . China (PRC)

2000 Population
6,351 million

50. . . . . Remainder No. America, Australia and New Zealand
133. . . . . Japan
248. . . . . United States
378. . . . . Western Europe
152. . . . . Eastern Europe
309. . . . . U.S.S.R
53. . . . . Temperate So. America
584. . . . . Remainder Latin America
814. . . . . Africa
1054. . . . . Remainder Asia and Oceania
226. . . . . Indonesia
1021. . . . . India
1329. . . . . China (PRC)

Source: The Council on Environmental Quality and the Department of State. "The Global 2000 Report to the President." 1980, Vol. Two, P. 13

HALF THE WORLD'S POPULATION

These 14 Countries of Asia Have Half the World's Population

		Current
Korea, P. Dem.	17,490,000	
Burma	32,910,000	
Iran	36,460,000	
Korea, Rep.	37,600,000	
Turkey	44,310,000	
Thailand	46,140,000	
Phillipines	47,720,000	
Vietnam	51,080,000	
Pakistan	79,840,000	
Bangladesh	86,640,000	
Japan	115,870,000	
Indonesia	148,470,000	
India	650,980,000	
China	945,020,000	

THE LARGEST CITIES OF CHINA

People's Republic of China

City	Estimated Population	Date	Current
Beijing	8,487,000	1975	
Changchun	1,300,000	1975	
Chengdu	3,600,000	1977	
Chongqing	6,000,000	1977	
Guangzhou	2,300,000	1977	
Harbin	2,750,000	1976	
Jinan	1,100,000	1966	
Kunming	1,500,000	1976	
Lanzhou	2,000,000	1977	
Luda	4,000,000	1970	
Nanjing	2,400,000	1973	
Qingdao	1,000,000	1971	
Qiqihaer	1,000,000	1972	
Shanghai	11,000,000	1976	
Shaoguan	1,000,000	1976	
Shenyang	2,500,000	1976	
Taiyuan	1,000,000	1976	
Tangshan	1,000,000	1976	
Wuhan	4,250,000	1970	
Xian	2,500,000	1977	

STATUS OF NATIONAL MINORITIES

Reading #1*

CHINA'S MINORITY NATIONALITIES

The People's Republic of China is a unified multinational socialist country. The Han nationality accounts for 94 per cent of the total population while the more than 50 minority nationalities make up about 6 percent. Of these latter, the Mongolian, Hui, Tibetan, Uighur, Miao, Yi, Chuang, Puyi, Korean and Manchu number over a million people each. Some of the smaller ones, such as the Olunchun, Penglung, Tulung and Hoche, have only a few thousand or even a few hundred people each.

China's minority nationalities are spread over 50-60 per cent of its territory. The Korean, Manchu and Olunchun nationalities live mainly in the three northeastern provinces of Kirin, Liaoning, and Heilungkiang. The vast region stretching from Inner Mongolia through Ningsia and Kansu to Sinkiang is inhabited by a dozen or more minority nationalities including the Mongolian, Hui, Uighur, Kasakh, Tunghsiang and Khalkhas.

The Tibetan, Tu and Sala peoples live on the Chinghai-Tibet Plateau in Tibet, Chinghai and western Szechuan. The southwestern provinces of Yunnan, Kweichow and Szechuan, and Hunan in central-south China are the home of some 20 or 30 minority nationalities including the Miao, Yi, Pyui, Tung, Pai, Tuchia, Hani and Tai. The Chuang, Yao, Li and She live mainly in Kwangsi, Kwangtung and Fukien in the south. The Kaoshan people live mainly in Taiwan Province.

NATIONAL EQUALITY

Before liberation, the people of China's minority nationalities were, like the Han, oppressed by the imperialists and the Kuomintang reactionaries. Led by their great leader Chairman Mao, the people of all nationalities united in the struggle to over throw the reactionary regime. This struggle culminated in the founding of the People's Republic of China on October 1, 1949. Democratic reforms were then carried out in the minority nationality areas, liberating the poor herdsmen, serfs and slaves from their particular class enemies, such as the three Tibetan overlords (the reactionary local

*Chung, Cheh, An Outline of Chinese Geography (Peking: Foreign Language Press, 1978), pp. 22-29.

government, nobles and lamaseries) and the reactionary Mongolian princes, nobles, herd owners and reactionary religious leaders.

The application of Chairman Mao's policy concerning nationalities ensures that all of China's nationalities are equal. Both great-nation chauvinism and local nationalism are opposed.

Regional autonomy is practiced where the minority nationalities live in compact communities. There are five autonomous regions in the country equal to provinces: Inner Mongolia, Ningsia (Hui), Sinkiang (Uighur), Tibet and Kwangsi (Chuang). In addition there are 29 autonomous prefectures and 69 autonomous countries ("banners" in Mongolian areas). These autonomous areas are all inseparable parts of the People's Republic of China.

Guided by Marxism-Leninism-Mao Tse-tung Thought, the people of all nationalities have greatly raised their political level through revolutionary struggle and constant study. Many outstanding individuals have appeared, of whom quite a few have joined the Chinese Communist Party and some have been elected members or alternate members of Party committees at all levels, right up to the Central Committee. The corps of minority nationality cadres is growing. Revolutionary committees at all levels and the National People's Congress have minority nationality cadres and representatives. United, the people of all nationalities govern state affairs together. The Chinese People's Liberation Army also has a fair number of commanders and fighters from minority nationalities, who defend the motherland's frontiers shoulder to shoulder with the Han.

GREAT CHANGE IN PRODUCTION

Great progress has been made in transforming the backward production in the minority nationality areas, thanks to state backing.

The minority nationalities in Yunnan and Kweichow provinces have abandoned their old cultivation methods which include the slash-and-burn technique, and the extensive use of primitive wooden ploughs and hoes, with no fertilizer. They have developed a mass movement for land improvement, turning slopes into terraced fields, and ordinary fields into paddy fields. This has not only raised the per-mu yield but effectively controlled water loss and soil erosion, leading to a comprehensive development of farming, forestry and animal husbandry.

After thousands of years of nomadic existence, the people of various nationalities in some of the pastoral areas of Inner Mongolia, Chinghai and Sinkiang now live in permanent homes while still engaged in grazing their flocks. As far as local conditions allow, they have started growing crops, so developing their agriculture in addition to animal husbandry.

Before liberation, industry in the minority nationality areas

was very backward. Since liberation modern industry has gradually developed on a broad scale in every autonomous region and prefecture. Inner Mongolia's iron and steel and machine-building, and Ningsia's coal-mining and Sinkiang's oil and textile industries already occupy important places in China's economy.

RAPID DEVELOPMENT IN CULTURE, EDUCATION AND HEALTH

Many minority nationality areas have universal primary education and some have gone on to make secondary education universal. All the autonomous regions and some of the autonomous prefectures have institutions of higher learning.

All minority nationalities are free to use their own spoken and written languages. The state publishes books, newspapers and magazines in such minority languages as Mongolian, Tibetan, Uighur, Korean and Kazakh. Minority nationality areas have broadcasts in their own languages. The Central People's Broadcasting Station also has programmes in minority languages, and minority national music and traditional medicine have all further developed.

In the old society there were no medical facilities in the minority nationality areas, and venereal diseases, bubonic plague, cholera, and malaria were widespread.

In recent years, a great number of medical workers have gone to the agricultural and pastoral areas to help prevent and cure diseases and to conduct elementary medical training classes. As a result, medical and health work has made rapid progress in the minority nationality areas. Medical institutions, health stations and anti-epidemic centres have been established throughout Inner Mongolia, thus reversing the falling population trend; local population has increased so that it is now 3.27 times that of the past. Populations of the other minority nationalities have also registered net annual increases.

Reading #2*

China's National Minorities

National Minorities	Population*	Areas of Distribution
Zhuang	13,378,162	Guangxi, Yunnan, Guangdong, Guizhou
Hui	7,219,352	Ningxia, Gansu, Henan, Xinjiang, Qinghai, Yunnan, Hebei, Shandong, Anhui, Liaoning, Beijing, Inner Mongolia, Heilongjiang, Tianjin, Jilin, Shaanxi
Uygur	5,957,112	Xinjiang, Hunan
Yi	5,453,448	Sichuan, Yunnan, Guizhou, Guangxi
Miao	5,030,897	Guizhou, Yunnan, Hunan, Guangxi, Sichuan, Guangdong, Hubei
Manchu	4,299,159	Liaoning, Heilongjiang, Jilin, Hebei, Beijing, Inner Mongolia
Tibetan	3,870,068	Tibet, Sichuan, Qinghai, Gansu, Yunnan
Mongolian	3,411,657	Inner Mongolia, Xinjiang, Liaoning, Jilin, Heilongjiang, Qinghai, Hebei, Henan, Gansu, Yunnan
Tujia	2,832,743	Hunan, Hubei, Sichuan
Bouyei	2,120,469	Guizhou
Korean	1,763,870	Jilin, Heilongjiang, Liaoning, Inner Mongolia
Dong	1,425,100	Guizhou, Hunan, Guangxi
Yao	1,402,676	Guangxi, Hunan, Yunnan, Guangdong, Guizhou
Bai	1,131,124	Yunnan
Hani	1,058,836	Yunnan
Kazak	907,582	Xinjiang, Gansu, Qinghai
Dai	839,797	Yunnan
Li	817,562	Guangdong
Lisu	480,960	Yunnan, Sichuan
She	368,832	Fujian, Zhejiang, Jiangxi, Guangdong
Lahu	304,174	Yunnan
Va	298,591	Yunnan
Shui	286,487	Guizhou, Guangxi
Dongxiang	279,397	Gansu, Xinjiang
Naxi	245,154	Yunnan, Sichuan
Tu	159,426	Qinghai, Gansu
Kirgiz	113,999	Xinjiang, Heilongjiang
Qiang	102,768	Sichuan
Daur	94,014	Inner Mongolia, Heilongjiang, Xinjiang
Jingpo	93,008	Yunnan
Mulao	90,426	Guangxi
Xibe	83,629	Xinjiang, Liaoning, Jilin
Salar	69,102	Qinghai, Gansu
Bulang	58,476	Yunnan
Gelao	53,802	Guizhou, Guangxi, Sichuan, Hunan
Maonan	38,135	Guangxi
Tajik	26,503	Xinjiang
Pumi	24,237	Yunnan
Nu	23,166	Yunnan
Achang	20,441	Yunnan
Ewenki	19,343	Inner Mongolia, Heilongjiang
Uzbek	12,453	Xinjiang
Benglong	12,295	Yunnan
Jing	11,995	Guangxi
Jinuo	11,974	Yunnan
Yugur	10,569	Gansu

*Beijing Review No. 21 (May 23, 1983), pp. 19-21

BEST COPY AVAILABLE

Baoan	9,027	Gansu	Hezhe	1,476	Heilongjiang
Monba	6,248	Tibet	Other national minorities (to be specifically identified)	879,201	
Drung	4,682	Yunnan			
Oroqen	4,132	Inner Mongolia, Heilongjiang			
Tartar	4,127	Xinjiang			
Kirgiz	2,935	Xinjiang			
Loba	2,065	Tibet			
Gaoshan**	1,549	Fujian			

*According to the third national census of July 1, 1982, China's total population was 1,031,882,511 and that of the 29 mainland provinces, municipalities and autonomous regions was 1,003,937,078. The population of the Han nationality was 936,703,824, making up 93.3 per cent of the country's total; and that of the national minorities, 67,233,254, or 6.7 per cent of the total. Compared with statistics of the second national census in 1964, the population of the Han nationality increased 43.8 per cent and that of the national minorities increased 46.4 per cent.

**There are also 300,000-400,000 people of Gaoshan nationality in Taiwan Province.

(2) Regional autonomy is practised in areas where national minorities live in compact communities. In China, there are five autonomous regions, 30 autonomous prefectures and 72 autonomous counties (banners). The five autonomous regions are the Inner Mongolian Autonomous Region, Xinjiang Uygur Autonomous Region, Guangxi Zhuang Autonomous Region, Ningxia Hui Autonomous Region and Tibet Autonomous Region.

(3) Social and economic development of the national minorities.

Economic Statistics of National Autonomous Areas

Item \ Year	1949	1952	1965	1981	Indexes (%) 1949	1952	1965	1981	Average Annual Increase in 1950-81 (%)
Total Industrial and Agricultural Output Value (million yuan)	3,660	5,790	15,720	41,670	100	158.0	427.0	997	7.4
Total Agricultural Output Value (million yuan)	3,120	4,650	8,840	18,270	100	149.0	279.0	412	4.5
Total Industrial Output Value (million yuan)	540	1,140	6,880	23,400	100	211.0	1,292.0	4,503	12.7
Railways (kilometres)	3,511	3,787		12,227	100	107.9		348.2	4.0
Highways (thousand kilometres)	11.4	25.9	125.5	212.1	100	227.2	1,100.9	1,860.5	9.6
Total Value of Retail Sales (million yuan)	980	1,790	6,440	22,130	100	182.7	657.1	2,258.2	10.3
Net Domestic Purchases (million yuan)		480	4,290	14,587		100	893.8	3,039.0	

Public Health in National Autonomous Areas

Item \ Year	1949	1952	1965	1981	Indexes (%) 1949	1952	1965	1981	Average Annual Increase 1950-81 (%)
Public Health Institutions	361	1,176	25,306	27,604	100	325.8	7,010.0	7,646.5	14.5
Hospitals	230	378	6,275	10,735	100	164.3	2,728.3	4,667.4	12.8
Beds in Hospitals and Sanatoriums	3,310	5,711	93,229	251,776	100	172.5	2,816.6	7,606.2	14.5
Professional Medical Workers	3,531	17,877	156,889	353,395	100	506.3	4,443.2	10,008.4	15.5

BEST COPY AVAILABLE

Culture and Education in National Autonomous Areas

Item \ Year	1949	1952	1965	1981	Indexes (%) 1949	1952	1965	1981
National Minority Students in Institutions of Higher Learning (thousands)		2.9	21.9	51.2		100	755.2	1,765.5
National Minority Middle School Students (thousands)		92.0	390.7	1,862.3		100	424.7	2,024.2
National Minority Primary School Students (thousands)		1,474.2	4,350.0	7,355.7		100	295.1	499.0
Titles of Books in National Minority Languages	176	621	1,694	1,904	100	352.8	962.5	1,081.8
Circulation of Books in National Minority Languages (thousands)	1,678	6,612	24,800	26,520	100	394.0	1,477.9	1,580.5
Magazines in National Minority Languages	4	15	36	63	100	375.0	900.0	1,575.0
Circulation of Magazines in National Minority Languages (thousands)	118	1,686	2,680	5,900	100	1,428.8	2,271.2	5,000.0
Circulation of Newspapers in National Minority Languages (thousands)	2,418	29,333	39,550	91,950	100	1,213.1	1,635.6	3,802.7

BEST COPY AVAILABLE

Resources appropriate to the topic "Status of National Minorities"

1. For general studies see June Teufel Dreyer, China's Forty Millions (Cambridge, Mass.: Harvard University Press, 1976); Wolfram Eberhard, China's Minorities: Yesterday and Today (Belmont, Ca.: Wadsworth Publishing Co., 1982); N.A., Geography of China (Peking: Foreign Languages Press, 1958).

2. For current articles and documents on national minority peoples see Beijing Review (a weekly publication from China); Henry G. Schwartz, Chinese Policies Towards Minorities, Occasional Paper No. 2 (Bellingham: Western Washington State College, 1971).

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
China: Its People	FS	1968, Color	McGraw Hill
China - East Meets West	FS/R	1970, B/W	
Confucianism and Taoism	FS	Color, Captioned or Sound	Time - Life Education Series
One Nation, Many People	16mm	1973, Color, 25 min.	U. of Wisconsin Ext. Kent State U.
Moslems in Free China	16mm	1965, B/W, 20 min.	
Hong Kong: Free Port	16mm	1961, Color, 21 min.	U. of Utah
The Third China	16mm	B/W, Color	Carousel Films U. of Michigan
A Question of Balance	16mm	1978, Color, 52 min.	U. of Michigan
Three Great Religions	16mm	15 min.	Harmon Foundation
Chinese Legends: Gods and Prophets	16mm	1973, Color, 9 min.	Ency. Brittanica
Hungry Ghosts	16mm	1973, Color, 28 min.	U. of Washington

4. See the following for more specialized studies: Chang Kuang-chih, The Archeology of Ancient China (New Haven: Yale University Press, 1968); Samuel K. Clarke, Among the Tribes in South-West China (London: China Inland Mission, 1911); Raphael Israeli, Muslims in China (London: Curzan Press, 1980); S. Jagchid and Paul Hyer,

BEST COPY AVAILABLE

Mongolia's Culture and Society (Boulder, Colorado: Westview Press, 1979); George V.H. Moseley, The Party and the National Question (Cambridge, Mass.: MIT Press, 1966); Harold J. Weins, China's March into the Tropics (Hamden, Conn.: Shoe String Press, 1954).

Learning Activities for "Status of National Minorites"

1. Consult an encyclopedia, atlas, almanac or a similar source and compile statistics on the numbers and origins of a minority groups both in China and the United States. Students should be supplied with two maps. Instruct students in making a color key, and have them chart on the maps the principal locations of the minority peoples in each nation. A good source for comparison, on completion of the exercise is the October, 1982 map insert for National Geographic.

2. Based on the information charted on the maps, and on additional materials, chart the impact each group has had on the society. Ask students to consider, what the country would be like if this group had not become part of the nation? What contributions (inventions, foods, customs, leaders, personalities) would be missing?

3. Distribute copies of China Reconstructs to groups of students, and have them find articles on national minorities. What activities are depicted? What information is supplied for each minority group? What information is missing, what would supply a more complete picture of the status the group holds within the total society. Have students discuss the status of a minority people within a largely homogeneous society (China is 95% Han) and a minority group in a nation of immigrants. How are they the same, how do they differ?

4. Artisically inclined students might choose to make colored sketches of national minority costumes for a bulletin board display.

5. Prepare menus for a Chinese banquet, featuring regional foods and specialities from national minority groups. If facilities exist, let students prepare the foods and serve them to participants at a Chinese or international banquet.

UNIT FIVE: ARTISTIC EXPRESSION

Themes to Pursue: What is the role of Classical literature, past and present?
How does literature convey a society's value system?
What are the mediums of expression for the arts?

Discussion:

Literature and the arts have comprised the principal measure of civilization in China, from the earliest times to the present. The time honored examination system which lasted until 1905, selected scholar-officials based on their knowledge of the Classics. Through the centuries, diverse philosophical and religious systems merged, finding expression in literature, especially poetry and in painting. Ideological and political use of the arts marks the contemporary period.

As a result of this unit, students should be able to:

Identify Chinese cultural and philosophical values as they are expressed in peotry and art.

Explain the relationship between literature and philosophy, past and present.

Understand the use of symbolism in Chinese art.

Topics which can be used to develop this unit are:

1. Cultural Continuity
2. Literature as an Expression of Personal and Social Commentary
3. Symbolism in the Arts

CULTURAL CONTINUITY

Reading #1: Artistic Continuity Through the Classics
by Colleen Kelly

The four principal categories of literature in China have been identified as: history, the Classics and their commentaries, philosophical, and creative or aesthetic works.[1] Historically two tiers, an elite or classical Confucian and a folk tradition, have coexisted.[2] Authorities claim that more than in any other society, China's literature has been closely bound to her national history.[3]

Most sources begin a study of Chinese literature with the sixth century B.C, attributing to Confucius the title of father of Chinese literature. One pattern for this study identifies six major chronological periods. The Legendary Era refers to the earliest, Idylic Age of China, while the Feudal Period corresponds to the Zhou (Chou) Dynasty which encompasses the work and times of Confucius and Lao Tze. The term Ancient Dynasties designates the period from the Ch'in through the Sui Dynasties. Major literary growth in this time period occurred during the rule of the Han and the Six Dynasties. The Tang and Sung Dynasties were eras of great literary and artistic accomplishments within a Middle Period. The Mongol or Yuan Dynasty, noted for drama, also falls within this time span. The Modern Dynasties, composed of the Ming and Qing, during which the arts flourished, saw changes in dramatic emphasis. The Republican phase dates from the first republic in 1912 through the present People's Republic with its literary stress on socialist realism.

Chinese literature is grounded in the Classics. These include the Book of History, the Book of Poetry (also identified as Odes or Songs), the Book of Rites or Rituals, and Music. In addition, the Spring and Autumn Annals, a brief chronological anecdotal history, with the Analects of Confucius, moral maxims recorded by the followers of Confucius, have shaped literary and artistic forms.

The Book of Poetry consists of 305 ballads or Odes selected by Confucius from some 3000 ancient texts. Insight into the customs, manners and beliefs of pre-Confucian China may be gained from study of these poems. Subjects ranging from warfare, agriculture and marriage to complaints against officials. Although warfare comprises a frequent topic of Chinese poetry, war itself is not glorified. Rather, the valour and ability of the warriors and generals is praised.[4] Poetry, one of the principal literary arts, is said to provide a mirror of the soul of the people. Enduring topics reflect acceptance and resignation, parting and pain. Love, friendship and nature are other constant themes of Chinese poetry. This art form, which reached its peak during the Tang Dynasty, is marked by economy of words and

flights of imagination, reflecting both an historical Confucian moralism and Taoist emphasis up nature.

Other literary forms trace their origins not only to the Classics but to other philosophical and religious traditions. In the Book of History Confucius is said to have compiled 100 documents drawn from earlier periods now lost to history except through this document. While the words of Confucius are preserved in the Analects only a few genuine sayings by Lao Tze have been identified. Nonetheless, Taoism has exercised a particularly strong influence on literature, especially poetry. Fiction, springing from the folk tradition of the storyteller, owes much to Buddhism. The Mongols first emphasized the entertainment value of drama, while the introduction of Peking Opera in the nineteenth century stressed dramatic action. Drama, fiction and poetry have become vehicles for socialist realism since the advent of the People's Republic. Despite the political purpose to which literature is put both classical and folk elements have been preserved in the forms utilized.

Closely allied to the written word are other expressions of art. Contrary to the urbanization concept of civilization held by the West, the essence of Chinese civilization, according to Derk Bodde, has been the written word.[5] In Chinese art calligraphy and painting are often combined. The symbolism evident and important in all artistic forms is in turn tied to the ideographic nature of Chinese calligraphy. Not only painting but ceramic, stone and metal work, together with costume or clothing designs are embellished with symbols.

Just as continuity has marked form and subject through much of Chinese literature, it is present in the visual arts. A Taoist belief in the order and harmony of nature is fundamental, expressed as the Tao or way of Chinese painting. This Tao has been described as "heart and hand in accord."[6] Representation of daily life has still allowed the artist to explore the meaning of life.[7] Describing the artist's conception as an autobiographical statement, one commentator concludes that, "in the realm of the arts, the traditional concern for the welfare of the group yields to the self-expression of the individual."[8] In sharp contrast to this perception was the practice of collective artistic enterprise advocated particularly during the Cultural Revolution. Commune members executed vibrant folk paintings as a spare time, group activity. The artists were exhorted to "use revolutionary art 'for uniting and educating the people and for attacking and destoying the enemy.'"[9] Despite the polemical nature of the charge the paintings exhibit the innate genius which is roundly condemned in the official statements. Even within the folk style, traditional elements of form can be observed

---

[1]John K. Fairbank, Edwin O. Reischauer, and Albert M. Craig, East Asia, (Boston: Houghton Mifflin Co., 1973) p.66.

[2]Kai-yu Hsu, "Chinese Literature." Mimeographed essay. The Asia Society, n.d.

[3]Herbert G. Giles, A History of Chinese Literature, new ed., (Rutland, Vt.: Charles E. Tuttle Co., 1973. First edition, 1901), p. 77.

[4]Ling Chung, "A Humanized World: Appreciation of Chinese Lyrics," Literature of the Eastern World, eds., James E. Miller, Jr., Robert O'Neal and Helen M. McDonnell, (Glenview, Ill.: Scott Foresman and Co., 1970) p. 14.

[5]Derk Bodde,"Introduction to the History of China," China A History in Art, eds., Bradley Smith and Wan-go Weng, (Gemini Smith, Inc., Doubleday & Co., n.d.) p. 10.

[6]Mai-mai Sze, The Way of Chinese Painting, (New York: Vintage Books, 1959), p. xv.

[7]Bradley Smith, "Preface," China A History in Art, p. 9.

[8]Nelson Kon Wu, "Introduction to the Art of China," Ibid, p. 16.

[9]Peasant Paintings From Huhsien County, comp. Fine Arts Collection Section, Cultural Group, State Council People's Republic of China, (Beijing: Foreign Languages Press, 1974) foreword.

Reading #2

THE PRAYER OF THE EMPEROR CHING

The Book of Odes

Let me be reverent, be reverent,
Even as the way of Heaven is evident,
and its appointment easy to mar.

Let me not say, "It is too high above,"
Above us and below us doth it move,
And daily watches wheresoe'er we are.

It is but as a little child I ask,
Without intelligence to do my task,
Yet learning, month by month, and day by day,

I will hold fast some gleams of knowledge bright.
Help me to bear my heavy burden right,
and show me how to walk in wisdom's way.

- translated, Allen Upward

A FRIEND FORGOTTEN

The Book of Odes

The winds blow soft from the East,
But the storm welters by.
In the day of disaster and fear,
It was all you and I.
In the hour of your pride
You have cast me aside.

The bland winds blown from the East
Tornados pursue.
In the hour of disaster and fear
More than brother were you.
In the hour of delight
I am cast from your sight.

The winds come fair from the East:
On the hills overhead
There is never a blade that is green,
Not a leaf but is dead.
My worth you forget,
But my faults linger yet.

- translated, L. Cranmer-Byng

KUNLUN

Mao Zedong October, 1935

Far above the earth, into the blue,
You, wild Kunlun, have seen
All that was fairest in the world of men.
Your three million white jade dragons in flight*
Freeze the sky with piercing cold.
In summer days your melting torrents
Flood the streams and rivers,
Turning men into fish and turtles.
Who has passed judgement on the good and ill
You have wrought these thousand autumns?

To Kunlun now I say,
Neither all your height
Nor all your snow is needed,
Could I but draw my sword o'ertopping heaven,
I'd cleave you in three:
One piece for Europe,
One piece for America,
One to keep in the East.
Peace would then reign over the world,
the same warmth and cold throughout the globe.

*Author's Note:

An Ancient poet said:"While the three million white jade dragons were fighting, the air was filled with their tattered scales flying." thus he described the flying snow. I have borrowed the image to describe the snow-covered mountains. In summer, when one climbs to the top of Minshan, one looks out on a host of mountains, all white, undulating as in a dance. Among the local people a legend was current to the effect that all these mountains were afire until the Monkey King borrowed a palm leaf and quenched the flames, so that the mountains turned white.

Learning Activities for "Cultural Continuity"*

Tell the following brief tale, which illustrates the importance Confucius placed on study of the Book of Poetry, the Odes:

> Le, the son of the master, Confucius, was racing past his father, who stood deep in thought. On seeing his son, Confucius asked him, "Have you read the Odes?" Le replied, "Not yet." His father then said, "Then, if you do not learn the Odes, you will not be fit to converse with."

Ask students to list what they consider prerequisites, of learning or behavior, for being a "fit" ruler, a "fit" father, a "fit" son, brother, wife or friend. Assign one category to each of five small groups of students. When each group has drawn up a list and eliminated duplication, have a student act as a scribe, placing the lists on the board for class discussion. Discuss what purpose they believe ideals serve. Introduce or apply Confucian relationships with their corresponding obligations.
The teacher may consult Feng, A Short History of Chinese Philosophy, for consideration of the rectification of names. "Let the ruler be ruler, the minister be minister, the father father, and the son son." [Analects, XII, 11]

Read or describe copies of the poems in Reading #2. Other poems which may be paired include "The New Year" by Wang An-shihm translated by Rewi Alley from Selected Poems of the Tang and Sung Dynasties (Hong Kong: Hai Feng Publishing Co.) and "Spring Festival Eve" by Rewi Alley in Snow Over the Pines (Christ Church: The New Zealand-China Friendship Society). "Looking at Chi Men" by Tau Yung translated by Rewi Alley, from Selected Poems and "Kunlun " by Mao Zedong (Mao Tse-tung). which is reprinted. If several selections are used, save the titles and authors to be matched later. Once students have read the selections let them speculate as to which title belongs to which poem. A chronological table may be available to students as they also see when the poems were composed. After the poems have been read aloud by a volunteer, comment on the poems, and discuss in what manner they relate to Confucian ideals expressed in the relationships.

Past and Present

Play the recording; Sibhon McKenna, "Chinese Folk Tales," tell-

*For resources appropriate to the topic see the end of this unit.

ing the story, "Seven Brothers." These filial sons leveled the mountains and removed a lake to please their father. Many students may remember this as one of the few Chinese tales of their childhood. Follow this introductory activity by reading Mao Zedong's The Foolish Old Man Who Removed the Mountains. Peter J. Seybolt's Through Chinese Eyes, Volume 1, or We the Chinese, edited by Deirdre and Neale Hunter are two sources commonly available to schools. After students have completed this short reading, they may compare the moral of each tale, one traditional, the other recast in a modern idiom. A discussion of filiality, and its extension from family to nation will allow speculation as to the extent to which Confucian values are retained within the present system.

Chinese Wisdom

Collect examples of the sayings of Confucius, Lao-tze, Mencius, and other Chinese thinkers to the present, including Sun Yat-sen and Mao Zedong. An example from Confucius is, "Do not do to others what you do not wish yourself. . ." Analects XII, 2, or from Mao, "Serve the People." What values do each of these thinkers and leaders express? How are they comparable, from earlier to contemporary times? Collect a parallel set of sayings from Western thinkers, including Plato, Moses, Marcus Aurelius, Jesus, down to Benjamin Franklin, John Kennedy, as examples. Indentify the values each presents, compare these with the Chinese values. Students may imitate the traditional method of Chinese education, and try to memorize a saying each day for a specified time period, being ready to recite each day as called upon. Students may also make "big character posters" from the sayings selected to use in the classroom.

Alternatively, compile a list of proverbs, mottos or slogans commonly used in American speech. These might be drawn from tradition or advertising, depending upon the intent of the lesson. Try to find out the origin of each, for example, the expression "sleep tight," derives from tightening the rope springs of the early American bedsteads. What values do these proverbs or sayings represent? Collect traditional or contemporary Chinese sayings. Is continuity shown from past to present, or have values changed? How are they similar to Western proverbs, how do they differ? Illustrated posters may be designed and displayed.

LITERATURE AS AN EXPRESSION OF PERSONAL AND SOCIAL COMMENTARY

Reading #1: Lu Xun's Place in World Literature by Ge Baoquan*

Honored in China as a great man of letters, thinker and revolutionary, Lu Xun was also a writer of world calibre and of international renown - he contributed notably to world literature both by his own immortal works and his assidious translation. I recall that in 1926, when there was some talk of the Nobel Prize in literature being awarded to him, he said with characteristic modesty: "I believe there really isn't anyone yet in China who deserves the Nobel Prize." At the Conference of the Worker's Cultural Alliance held in New York in 1931, Lu Xun was elected honorary chairman together with Maxim Gorky, Henri Barbusse and Theodore Dreiser. Although he never received any literary awards or titles, his name stands in the galaxy of world-famous writers of the 1920's and 30's.

Lu Xun's position in world literature is of course assured first and foremost by his writings. In his fiction he created incomparable characterizations of Chinese people of all strata, particularly the laboring people. He described their life and sufferings and faithfully reflected the realities of old China. Toward the end of the 1920's and the early 30's he was active in the country's Left literary and cultural movement. His many essays were a powerful outcry and call to arms on behalf of the people of what he called the "Silent China"; in them he waged a blow-for-blow struggle against the Kuomintang reactionaries. The works he has left us - the collections of stories Call to Arms and Wandering, and some prose writings and memiors Wild Grass, Dawn Blossoms Plucked at Dusk, and Old Tales Retold, and the 14 volumes of collected essays - have enriched the world's treasurehouse of literature.

'Ah Q' - His Best Known Work

Lu Xun's most representative work was his satirical novel The True Story of Ah Q. It was translated into English, French, Russian, Japanese, German and Esperanto during his lifetime. In a letter written on March 3, 1931 to its Japanese translator Masayoshi Yamagami, Lu Xun said: "This novella was written in December 1921 for the 'humor' section of one newspaper and afterwards, quite unexpectedly, it became my most representative work and was translated into several foreign languages." The famous French writer Romain

*China Reconstructs, August, 1981, pp. 17-20.

Rolland was among the first world literary figures to give a high estimation of The True Story of Ah Q. He said of it: "This is an acute satire and outstanding work of literary realism. The pitiable figure of Ah Q will always remain in memory." The progressive American writer and correspondent, Edgar Snow, who once started to make his own translation of The True Story of Ah Q (never completed or published as far as I know), wrote as follows: "Lu Shun (Lu Xun) is a courageous leader of Chinese Left writers and artists. . . .It was the mordant The True Story of Ah Q, published in 1921, that made him nationally known. . . . It is one of the few works by living Chinese that has been widely translated. . .Romain Rolland, a great admirer of Lu Shun's work, said that he was so moved by it that he wept."

Japan has published and translated more editions of The True Story of Ah Q than any other country putting out some 15 different versions in the half century since 1928. Wrote translator Yoshimi Takeuchi: "In Japan, Lu Xun is the best-known of Chinese modern writers, and among his works The True Story of Ah Q is the best known. Anyone who speaks about modern Chinese literature first of all mentions Lu Xun's name. And when talking of his works, they are likely to first mention The True Story of Ah Q. That is how popular and famous it is." Ah Q has entered the lexicon of literary characters of world significance.

Since Lu Xun's death, his works have been published in one country after another. In the People's Republic of China, after its founding in 1949, his representative works have been published in twelve languages - English, French, German, Spanish, Korean, Japanese, Arabic, Hindi, Urdu, Bengali, Thai and Esperanto. Many have been translated in Asian and African countries, Europe and the Americas and the Soviet Union. Japan , the earliest and most prolific in this regard, has brought out many anthologies in one or several volumes. Lu Xun's works have won popularity among readers and acclaim from writers all over the world. Plays adapted from The True Story of Ah Q have been staged in the Soviet Union, Japan and France.

Lu Xun's Translations

Lu Xun was an outstanding scholar and translator of foreign literature, something less common among the world's famous writers. Very early he recognized the importance of such translations for the awakening of the Chinese people, kindling their revolutionary spirit and promoting and founding a new Chinese literature. How widely read he was in foreign literature is attested by the more than 1,000 volumes he collected (about half in western languages, the rest in Japanese and Chinese translations), now kept in the Beijing Lu Xun Museum. In fact, when he was a student in Japan, his literary activity began with translation. In 1903, he translated Jules Verne's From the Earth to the Moon and Voyage to the Centre of the Earth. In 1907, he completed his first study on foreign literature On the Demonic Poets, a review of the lives and works of Byron, Shelley, Pushkin, Lermontov.

Mickiewicz, Petofi and others. In 1909, he compiled and published two volumes of Stories from Other Lands. Thereafter, he published new translations practically every year - until 1935, when he completed his translation of the well-known Russian writer's Gogol's Dead Souls. In 1936, on his sick bed shortly before his death, he translated the incomplete manuscript of the second part of Dead Souls. By rough count he translated altogether more than 200 works by nearly 100 writers from 14 countries; in number of words translations comprise about half of his complete works. Among the sources were Russia (and the Soviet Union), Japan, Britain, France, Germany, Austria, the Netherlands, Spain, Finland, Poland, Czechoslovakia, Hungary, Rumania and Bulgaria. Among the genres were novels, short stories, poems, plays, children's stories, science fiction and literary and art theory. According to a preliminary count no less than 380 writers of 25 countries or nationalities were mentioned in his books, essays, correspondence and diaries.

Already before the May 4th Movement of 1919, Lu Xun was a trailblazer in the translation and study of foreign literature. Living in semi-feudal, semi-colonial China, he felt it imperative in his own words to write "for humanity, and of the need to better it." His intention was to make use of foreign literature that was against reactionary oppression and for national liberation and social progress to promote the Chinese people's own struggles against imperialism and feudalism. In particular, he paid attention to introducing the literature of the oppressed, injured and weak countries, nations, and peoples, presenting many such works by writers from Russia, Scandinavia and eastern Europe. He believed that "to pay attention to translating, and thus providing us with an important mirror, is actually to spur and encourage writing." Many of Lu Xun's own short stories were deeply influenced by foreign literature.

Lu Xun's association with Li Dazhao and other pioneers of the Communist's movement in China began in 1919, around the time of the May 4th Movement. He was in close contact with the Chinese Communists by 1927. Particularly after the Kuomintang reactionaries staged their counter-revolutionary coup d'etat on April 12 of that year (Chiang Kai-shek's betrayal of the revolution and beginning of massacres). his thinking underwent a profound change. He became convinced that it was more important for China's revolution at the time to translate "works on fighting" than on any other theme. In order to set up a body of revolutionary theory for literature and art in China, as a weapon for her Left literary and art movement, he translated into Chinese the Marxist works of Plekhanov and Lunacharsky on art. In 1930. he translated The Nineteen by Soviet writer Fadeyev, and edited and had printed Cao Jinghua's translatien of Serafimovich's Iron Flood.

Lu Xun' translations of foreign literary works were compiled and published in the ten-volume Collected Translations by Lu Xun in 1958. A volume of Collected Prefaces and Postscripts to Lu Xun's Translations is included in the new edition of Complete Works of Lu Xun which went to press this year.

Lu Xun's translations of foreign literature may be compared to Prometheus' stealing the heavenly fire for the benefit of mankind. In his own words, he "stole fire from abroad" to "light up the dark night" in China. These labors of his made an important contribution to the birth and growth of China's revolutionary literature, and to the Chinese people's cause of national revolution and liberation. They strengthened the friendly ties and cultural interflow between people of China and other countries.

Contacts with Foreign Writers

Lu Xun's contacts and connections with foreign writers, sinologists, literary circles and journalists were very extensive.

Having studied in Japan in his younger days, he had an excellent command of the Japanese language. He translated into Chinese the works of such famous writers of Japan as Soseki Natsume, Saneatsu Mushanokoji and Ryunosuke Akutagawa, wrote articles in Japanese for Japanese periodicals, and had much social contact with the Japanese. Soon after his first short story "A Madman's Diary" was published in the early 1920's it was spoken highly of by the Japanese sinologist Masaru Aoki, who commented: "Lu Xun is a writer with a future." His A Brief History of Chinese Fiction impressed the Japanese sinologist On Shionoya. The latter at once wrote to Lu Xun, and the two presented each other with books. Lu Xun had frequent contact with Kamae Fujiwara and Konmei Maruyama, Japanese journalists working in Beijing. He once translated into Japanese his novel "The Rabbits and the Cat" for the Peking Shuho (Beijing Weekly) in that language, the chief editor of which was Kamae Fujiwara. Articles appraising Lu Xun's work by Konmei Maruyama were published in the same journal. In 1927, when in Guangzhou, Lu Xun became acquainted with Masayoshi Yamagami, special correspondent for the Japanese news agency Shimbun Rengo, who later became one of the translators of The True Story of Ah Q.

After returning to Shanghai in 1927, Lu Xun met Kanzo Uchiyama, proprietor of the Uchiyama bookstore there and became his fast friend. From then until the time of Lu Xun's death, many of the Japanese writers, sinologists, and other literary, journalistic and publishing people who met Lu Xun while in Shanghai were introduced or recommended by Uchiyama. One of these was Saneatsu MushanokojI whose play "A Young Person's Dream" Lu Xun had translated in 1919, but who first met him only in May 1936 when passing through Shanghai on a visit to Europe. I must mention, in particular, the young Japanese scholar, Wataru Masuda who came to Shanghai in 1931 on a study tour and became acquainted with Lu Xun through the recommendation of the noted Japanese writer Haruo Sato and the personal introduction of Uchiyama. For three hours every day from April until the end of the year, Lu Xun explained to Masuda his A Brief History of Chinese Fiction and his collected stories Call to Arms and Wandering. Masuda became one of Japan's most authoritative researchers on and translators of Lu Xun.

Lu Xun had varied contacts with writers in Europe and the Americas in the 1920's and the early 1930's. His first friendship was with the blind Russian writer Eroshenko who had been expelled from Japan and whose children's stories and plays Lu Xun translated from the Japanese. Although there was no direct contact between him and his contemporaries Maxim Gorky and Romain Rolland, they showed profound concern for each other. Lu Xun translated Gorky's "Russian Fairytales" and other works, and literary comment on Rolland by Japanese writers. Rolland highly acclaimed "The True Stroy of Ah Q," and Gorky proposed that the ailing Lu Xun be invited to the Soviet Union for treatment and convalescence. In 1933, Lu Xun met in Shanghai the British playwright Bernard Shaw and the French writer Paul Vaillant-Couturier - the latter was a participant in the World Congress against War in that year.

Fairly numerous were Lu Xun's contacts with American writers and correspondents, prominent among whom was Agnes Smedley, who after coming to Shanghai in 1929 became his close friend and also kept close connection with China's League of Left-wing Writers. Some of Lu Xun's articles, which could not be printed in China under reactionary Kuomintang rule, were translated by Smedley and published abroad. The chapter "Lu Hsun" in her book The Battle Hymn of China is now an invaluable document for the study of Lu Xun.

Edgar Snow, who met Lu Xun in 1933, translated a few stories of his and got much help from him while editing and translating the collection of Chinese short stories Living China. Harold Isaacs called Yi Luosheng in Chinese, at the time of the founding of the English-language China Forum in Shanghai in 1932, also got in touch with Lu Xun, who suggested titles and wrote a preface for his collection of Chinese short stories Straw Sandals. Lu Xun's letters to Isaacs, lately found in the United States, constitute one of the most important recent discoveries of Lu Xun's handwritten manuscripts.

Among the writers of Czechoslovakia, Lu Xun first met, in 1932 Ergon Erwin Kisch, the outstanding exponent of reportage who wrote in German. In 1936, he began a correspondence with the Czech sinologist and translator of Lu Xun's works Jaroslav Prusek. In a preface for the latter's translation of Call to Arms, Lu Xun wrote: Humanity is best off without estrangement, and when there is mutual concern. But the smoothest path is paved by literature and the arts, and it is a pity that few people have ever taken this path." Lu Xun was one of the few, and one of the most important.

Lu Xun's contributions to world literature have won him a major place in its annals. Many scholars throughout the world are studying his life and works. In leading encyclopedias and literary dictionaries the world over one finds entries on Lu Xun , or even specially devoted to The True Story of Ah Q. Among writers of world renown who have commented on Lu Xun, one was the Soviet writer and winner of the Stalin Prize for literature A. Fadeyev, who said: "About Lu Xun, that profound and erudite writer, whole books could be written. . . Lu Xun

ranks among those writers who are the lights of humanity. . .Lu Xun is the pride of Chinese literature and a notable representative of world literature."

As the Guatemalan writer and poet, Nobel Prize winner M.A. Asturias has said: "Countless Latin American writers and poets have gained enlightenment from Lu Xun's life and works. . .The prolific creativity of his works illuminates not only his own people, but the world as well."

Truly, the great writer Lu Xun belongs to the Chinese people, and to the peoples of the whole world!

Learning Activities for "Literature as an Expression of Personal and Social Commentary"*

Following introduction of the Confucian philosophic concepts, and the scholar-official examination system, distribute copies of "The Four Blockheads and the Old Man," (Richard Tino, trans. Five Stories, Fairfield, Connecticut Cluster Non-Western Studies Project, 1967). Have students follow along as the selection is read dramatically, or cast the parts, with a narrator. Allow students to draw conclusions as to the moral of this story from a Chinese perspective, as well as their own.

Assign students to select and read poems from various periods of Chinese history. These may be designated as Feudal, Han, the Six Dynasties, Tang and Sung, Mongol, Ming and Manchu (Qing). Ask students to identify the primary topic which inspired the poem. Possible topics may be gleaned from the introductory essay and suggested readings. Along with nature, joy, grief, pity, friendship, justice and humor have students look for themes of warfare including separation of wives and husbands, marriage and feasts and complaints against officials. How is warfare treated? What role is assigned to love, to women? What philosophic or religious influences are reflected in the poem? If the class is a literature or English class students might be asked to recognize parallelism, the symmetrical contrasts of images and words within a couplet. If poems are from the twentieth century, look for the experimentation with Western images and form, or for a return to the more formal quatrain with internal and end of line rhyme. The record "Chinese Poets of the Tang and Sung Dynasties" may be played to conclude the class.

Assign students one of two readings, the modern short story, by Mao Tun, "Spring Silkworms," in Eastern Literature or "Slaves of the White Moth" (see p. IV-4).

After discussion, have students try one of two creative writing assignments. Follow-up the life story of one of the major characters, bringing it into the present. As an alternative, write an investigative reporter's article, documenting why the character followed might listen to a representative of the Communist Party, organizing silk workers prior to Liberation.

*For resources appropriate to the topic see the end of the unit.

SYMBOLISM IN THE ARTS

Reading #1: Paintings of the Times by Ma Ke**

The great changes over the past 25 years and China's growing prosperity can be clearly seen in art works featured in a new national exhibition. These themes are also prominent in a second show of paintings by workers from Shanghai, Yangchuan in Shansi province, and the northeast port of Luta which ran concurrently.

The over 600 works in the two exhibitions include paintings in the Chinese traditional style, woodcuts, oils, sculpture, New Year pictures, picture-stories, posters and papercuts. Most striking are the vivid protrayals of workers, peasants and soldiers as they take part in the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius, and of the new socialist creations. The militant tone of the exhibits makes the viewer feel he is right in the midst of the realities depicted. These achievements are a result of the artists' following Chairman Mao's revolutionary line in literature and art.

Chairman Mao's revolutionary activities, the present-day class struggle and the struggle between the two lines are the themes of many works. "When We March Together We Will Win" is an oil painting done jointly by three army artists, Kao Hung, Peng Pin and Ho Kung-teh. With compact composition and clear colors, through the earnest figures of the participants, it recreates the historical scene in the Hunan province village where in 1928 Chairman Mao put forth the three main rules of discipline and the eight points for attention* for the Workers' and Peasants' Red Army. Chairman Mao's idea that only by marching in step could victory be won, which in the past guided the Chinese in revolution from victory to victory, is today guiding the army and the people throughout the country to unite and march in step along the socialist road.

---

*The Three Main Rules of Discipline are: (1) Obey orders in all your actions. (2) Don't take a single needle or piece of thread from the masses. (3) Turn in everything captured. The Eight Points for Attention are: (1) Speak politely. (2) Pay fairly for what you buy. (3) Return everything you borrow. (4) Pay for anything you damage. (5) Don't hit or swear at people. (6) Don't damage crops. (7) Don't take liberties with women. (8) Don't illtreat captives.

**China Reconstructs, January, 1975, pp. 35-36.

"Big-Character Posters Are Great", an oil by Fu Chih-kuei, shows Chairman Mao reading big-character posters and chatting with workers in an auto plant during a high point in socialist revolution and contruction. It is a warm and intimate expression of the close ties between leader and masses.

The sculpture, "Heroine of the Borderland" by Wang Chi-ta and Hsu Hsiao-sen shows a militia-woman of a minority nationality lassoing a class enemy from her galloping horse and pulling him off his, dagger still in hand. The contrast between high and low, strong and weak, contribute to the expression of the woman's courage, high sense of vigilance and deepseated hatred for the enemy.

Three young artists from Kwangtung province, Wu Chi-chung, Chou Po and Lin Yung, produced the traditional-style painting "Presents from Peking". It depicts the people of Hsisha Islands and armymen stationed there, fresh from their victory in a self-defense counter-attack battle. They are opening gifts - Chairman Mao's works and materials on the criticism of Lin Piao and Confucius - sent them as a tribute by the Central Committee of the Chinese Communist Party on behalf of the people of the whole country. The artists who were themselves in the Hsisha Islands capture the feeling of the moment. The army and people, united in their determination to defend the sacred territory of the motherland, are portrayed in bright colors and light but firm strokes.

Children are a popular theme. The poster "Take Over the Militant Brush and Carry on the Fight" by Hsiao Chen-ya and Lui En-pin shows a Little Red Guard carrying on the militant spirit of the great writer Lu Hsun, whose image appears in the background. She is writing something which she will use in the class struggle in the cultural field. The sculpture "Miner's Son" by Tsai Hsiu-chi, has a little boy laughing from beneath his father's safety helmet which he holds on his head, showing his wish to become a miner like his father.

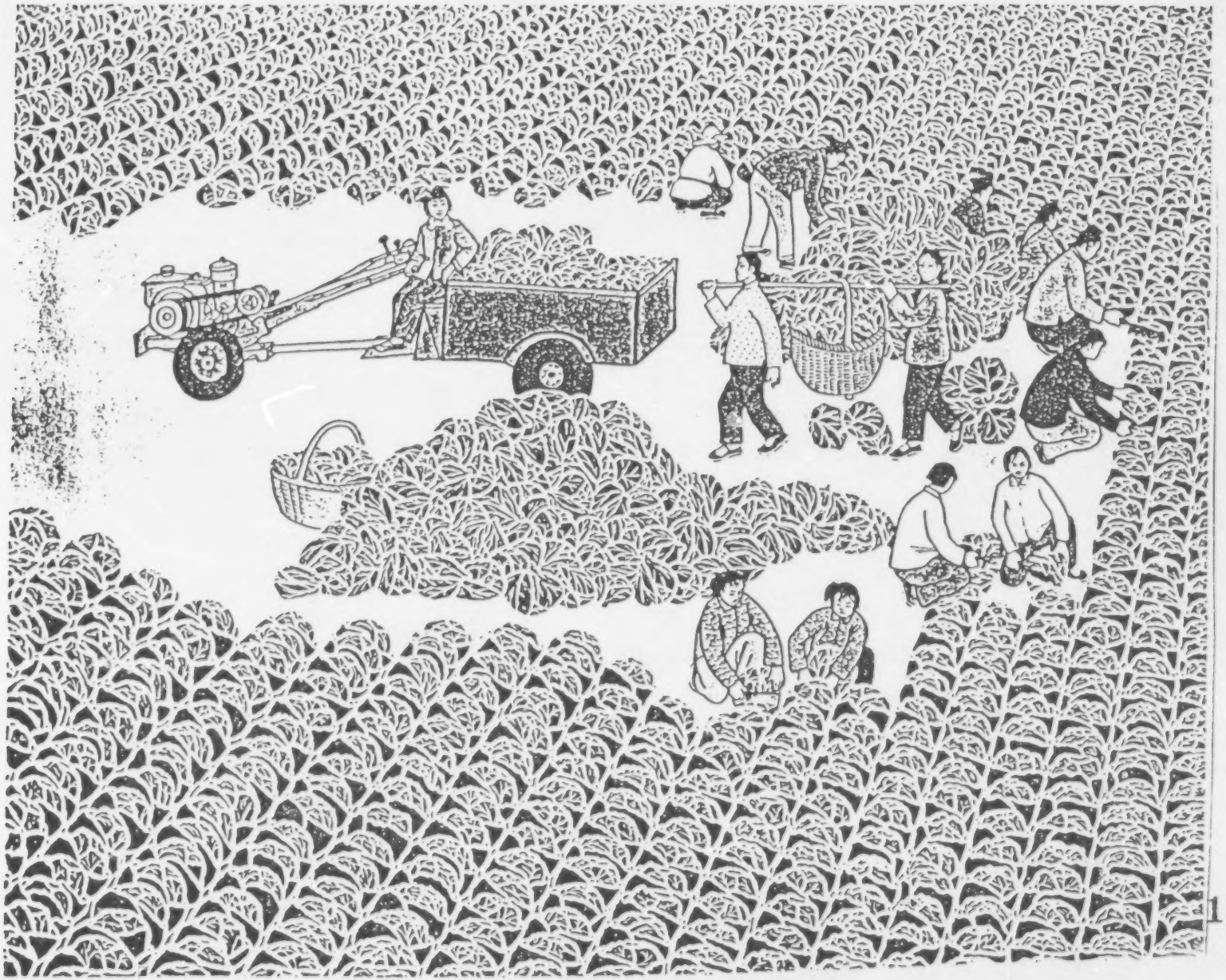
An outstanding feature of the national exhibition is its portrayal of a new type of people who are building a new world. Among the woodcuts and oils are some particularly good works depicting proletarian heros. This is the result of studying the creative experience gained in emphasizing the principal hero as the model revolutionary theatrical productions are doing.

The forte of the black and white woodcut is well untilized in both Li Huan-min's "Emancipated Serfs Look Ahead" and Chien Lai-chung's "Touring Propagandist". Fine sensitive strokes and multiple shadings are used to bring out expressions on the faces of the emancipated Tibetan and Yi peoples, conveying their vision of the future and determination to continue the revolution. Economy of knife-stroke and variation in line and shading all go to create an impression of figures in the round.

"Drilling Begins", an oil by Li Shu-Chi, shows a typical scene of oil workers emulating the spirit of the famous model worker, the late Iron Man Wang, to produce more oil for the country. In it husky men are braving a downpour to get drilling started.

Another oil, "Building an Aqueduct" bu Sun Kuo-chi and Chang Hung-tsan, portrays young commune members battling the elements with revolutionary optimism and overcoming the lack of machinery by using home-devised methods. The snowbound worksite in the background heightens the impression the picture gives of the commune members' fighting will.

There are a great many works by worker, peasant and soldier amateurs and they show a higher level of ideology and artistry than before. Drawing themes from what they are most familiar with, these artists give a fresh and original treatment ot their ideas and imbue them with deep class feeling and a militant spirit.



183

184

THE 人 WHO COULDN'T READ 字

IN ANCIENT 中國 ON A 山 THERE LIVED 一個 FIERCE 老虎 WHICH HURT 人 AND ANIMALS.

一天 SOME 人 WHO WERE HUNTERS DECIDED TO CATCH THIS 老虎, SO THEY MADE 一個 老虎 阱 IN THE GROUND. ON THE 牆 NEAR THE 老虎 阱 THE 人 WROTE IN 大 字, " ALL 人 WHO 走 HERE, PLEASE 小心. THERE IS A 老虎 阱 UNDER THIS 大 SIGN."

WHILE THE HUNTERS WERE WAITING FOR THE 老虎, A VILLAGE 人 WHO COULDN'T READ 字 CAME 走 BY, SINGING A 歌. SUDDENLY, HE FELL 下 INTO THE 中 OF THE 老虎 阱. HE CALLED IN A 大 VOICE FOR 人 TO HELP HIM. ANOTHER 人 HEARD HIS CRIES AND PULLED HIM 上 FROM THE 老虎 阱. THEN, THE 人 EXPLAINED THE MEANING OF THE 字 ON THE 牆 FOR THE VILLAGE 人

THE VILLAGE 人 WHO COULDN'T READ 字 SIGHED AND SAID, "IF I COULD READ 字, THEN I WOULDN'T HAVE FALLEN 下 INTO THE 老虎 阱

GLOSSARY

人 : person, people, man, men
字 : word, words
中 : middle
國 : country
中國 : China (the name for China means "middle country")
山 : mountain
一 : one
個 : *a measure word, such as "piece," "herd," "loaf," etc. All Chinese nouns must have a measure word if there is a number before them.*
老虎 : tiger (This is a compound word. Can you name some compound words in English?)
天 : day
阱 : trap
牆 : wall
大 : big
走 : walk, walked, walking
小 : little, small
心 : heart
小心 : these two words together mean "be careful."
歌 : song
下 : down
上 : up

Source: Caryn White in Social Education, March, 1980, p. 193

Reading Number 3 Peabody Museum of Salem, Education Department

BASIC CHINESE SYMBOLS AND THEIR MEANINGS

DRAGON	Imperial China Emperor of China symbol of ultimate power quadrant is the east guardian of the tuma
KIRIN	a unicorn like creature part dragon/part horse lung-ma virtue and gentleness
PHOENIX	Empress of China essence of fire The World element
LION	chimera guardian of sacred places
TIGER	master of the winds quadrant of the west a fierce guardian
HORSE	manhood progress, perseverance, speed, mobility
FOX	Rice God's messenger harbinger of wealth and health
MONKEY	protector, scares away bad spirits teacher
HARE	maker of good medicine giver of longevity
TORTOISE	long life
CRANE	carrier of spirits in the afterlife
BAT	pun for happiness
SERPENT	jealousy water
FROG	persistance return
COCK	harbinger of the sun
CICADA	night musician resurrection
PRAYING MANTIS	greed
BUTTERFLY	flowering womanhood a wandering soul
DRAGONFLY	summer weakness
CRICKET	courage

****

Pine: stability, long life

Bamboo: constancy

Plum: feminine beauty

Peach: longevity, marriage,

Pear: justice

Willow: freedom of spirit to fly or wander

Lotus: rebirth

Iris: masculine strength

Orchid: masculine superiority

Orange: rememberance

Chesnut: victory

Chrysanthemum: success, peak of life

Learning Activities for "Symbolism in the Arts"

Chinese peasant painting reflects new subject matter, following the dictates of socialist realism. How is this similar to traditional art, and how does it differ? Make a checklist of descriptive words based on the paintings observed. (See the following reproductions: "Old Party Secretary," by Lin Chih-teh, "Cabbage," by Chao Chun-teh and "New Mountain Scene," by Li Chen-hua. These and works by collective teams are from Peasant Paintings from Huhsien County, in full color plates, suitable for classroom use.) Write a descriptive paragraph using the words listed to describe Chinese peasant art.

Students might combine two art forms by selecting a favorite Chinese poem and illustrating it in a manner similar to traditional Chinese art. Fan paintings, following the shape of either the stiff bamboo or folding fan frequently combined the story and a poem, or were used as a petition to authorities. Use a brush and watercolors for the scene and a calligraphic pen or brush to letter the poem.

Costume and Symbolism

Show the slide set of Ch'ing Dynasty Costume, available from The Metropolitan Museaum of Art, and/or the text by John E. Vollmer, In the Presence of the Dragon Throne (Toronto: Royal Ontario Museum 1977). A second showing of the slides (or substitute photographs, prints, etc.) without sound, but with a chart of symbols will permit more detailed examination of the symbols. Follow up the slide showing with a museum trip, or if students have access to materials, with examination of fabrics first hand.

Insignia for Civil Ranks

First Rank - Crane
Second Rank - Golden Pheasant
Third Rank - Malay Peacock
Fourth Rank - Goose
Fifth Rank - Silver Pheasant
Sixth Rank - Lesser Egret
Seventh Rank - Mandarin Duck
Eighth Rank - Quail
Ninth Rank - Paradise Flycatcher
Musician - Oriole

Insignia for Military Ranks

First Rank(also censor)-Unicorn
Second Rank - Lion
Third Rank - Leopard
Fourth Rank - Tiger
Fifth Rank - Bear
Sixth Rank and Seventh Rank - Panther (Tiger Cat)

Twelve Symbol Ch'i-fu

Sun/Moon/Constellation/Mountain = Four principal annual sacrifices

Fu Symbol/Ax = Temporal Power

Paired Dragons/Pheasant = Dominion over natural world

Five Element of Nature: Water Weed = Water
Libation Cups = Metal
Flame = Fire
Plate of Millet = Plant life or wood
Mountain = Earth

Invite an art teacher or professional artist to speak to students about creating and conceiving a work of art. Both inspiration and technique may be addressed. The class may invite a Chinese calligrapher to demonstrate his/her art. To discover the spirit of harmony, or the Tao, in Chinese Art have students consult a manual such as The Mustard Seed Garden Manual of Painting, or The Way of Chinese Painting (which includes extensive selections and comments on the Mustard Seed Garden Manual.) Asian Thought by John Michaelis and Robin McKeown, San Francisco: Field Education Enterprises, 1969) devotes a booklet to Chinese Painting, with excerpts and illustrations.

After demonstration, reading and examining illustrations, have students define the Tao of painting; Harmony, order and natural cosmic law. Identify these ideas as they are or are not expressed in paintings, scrolls and silk screens.

A framework for analysis should include discussion of the following:

a. Content or subject matter. (Symbols could be included here.)
b. Purpose or use of the artistic work.
c. Materials from which it is created.
d. Method of execution
e. Mood evoked.
f. Personal reaction.

Through research and reading assignments followed by class discussion allow students to explore the relationship between the traditional philosophies and the arts by applying the analytical tools identified. By examining the content, materials, methodology of execution of different works of art discuss the life style revealed, the role of education, and the culture which is protrayed. Consider the differences of life style between gentry and peasants the artwork suggests.

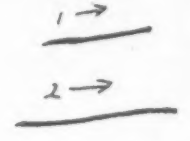
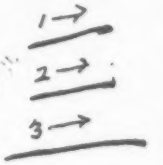
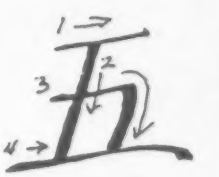
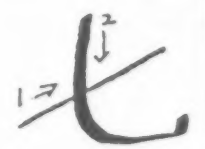
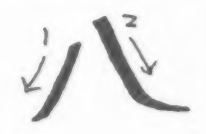
A concluding exercise might be a field trip to The Yale Art Gallery, or another museum collection featuring Chinese art Students may also create a classroom or library display of prints, photographs or authenitc artifacts. All items should be completely identified and described in a "catalogue" or through display cards.

Films, slides, and speakers are available for schools through the Yale East Asia Outreach Center, and from the University of Connecticut, I.N. Thut World Education Center. The University of Bridgeport, The University of Hartford also have speakers available. For a more complete listing consult Asian Studies, A Catalogue of Asian Resources in Connecticut, available from the University of Connecticut. Films available from The Yale East Asian Outreach Center include "Forbidden City," a tour of the Imperial City, and "The Ancient Chinese." The University of Connecticut, Center for Instructional Media and Technology, has the film "Masterpieces of Chinese Art" for rental, while Housatonic Community College has the film "The Story of Chinese Art" available on request. Slide sets also from Yale, include "Carved Laquer Ware," "Imperial Writing Materials," "Examples of Famous Calligraphy," "Bronze," "Jade," and "Enamel Ware," as well as "Art in Communist China," and "Art and Ideology in Communist China." In addition Yale makes a calligraphy kit available. For further details see East Asia, The Yale Outreach Community Catalogue.

Using examples from sources identified above, have students try to paint in the Chinese style. They should learn the traditional method of holding the brush, and learn to grind ink on an ink stone. Calligraphy and painting brushes, rice paper, and inks are available through the Yale kit or through local art stores.

Have students try their hand at creating a paper cutting, after seeing examples from The People's Republic of China. Either a cutting knife or sharp scissor may be used. (See samples included in this unit, or purchase papercuts through China Books and Periodicals.)

Chinese Calligraphy

				
				
一 一				
二 二				
三 三				
四 四				
五 五				
六 六				
七 七				
八 八				
九 九				
十 十				

Resources appropriate to the unit "Artistic Expression"

1. For general studies of the subject, with reference to philosophy, see the standard, systematic study of Asia by Fairbank, Reischauer and Craig, East Asia. This work acts as an introduction to Chinese philosophic thought to provide the teacher with a wealth of information and commentary applicable to an understanding of Chinese artistic expression and literature. Sources of Chinese Tradition, William deBary, Wing-tsit Chan and Burton Watson, eds., (Columbia University Press) divides the topic into traditional readings, in volume one, and modern sources in volume two. Fung Yu-lan's A Short History of Chinese Philosophy, edited by Derk Bodde, provides a more comprehensive investigation for those who choose to delve into this topic in more depth. Clarence Burton Day's survey, The Philosophers of China Classical and Contemporary, is another source for the more serious study of Chinese philosophy. Day emphasizes the relationship of Taoist, Confucian and Buddhist thought to contemporary systems in the Republican era. Nancy Wilson Ross, Three Ways of Asian Wisdom, focuses upon Buddhism and Zen in addition to Hinduism. Beautiful illustrations complement the text of Anthony Christie's Chinese Mythology, which may be utilized in a variety of ways by the creative teacher. The text discourses on both the tales and their settings from the earliest period to modern myths. Designed for college students and the general reader is Ch'u Chai and Winberg Chai's Confucianism. Available in most school libraries, Huston Smith's The Religions of Man offers chapters on Buddhism, Confucianism and Taoism of use both to teachers and students. The Way and Its Power: A Study of the Tao te Ching and Its Palace in Chinese Thought, by Arthur Waley, (Grove), and The Analects of Confucius, Arthur Waley, translator (Random) are recommended works.

History: General historical approaches which include substantial references to literary influences include L. Carrington Goodrich, The Chinese People, Kenneth Scott Latourette's The Chinese, Their History and Culture is an exhaustive study, a standard since its first edition in 1934, particularly valuable for its bibliographical materials. Although primarily for the teacher, it may serve as reference for more advanced students. China An Introduction, by Lucian Pye, was written to introduce the student and general reader to China, by examining the Confucian, Republican and Communist eras. It emphasis is political but Pye examines his topic with attention to geographic and cultural forms. Emperor of China, Self-Portrait of K'ang-Hsi by Jonathan D. Spence. Theodore H. White called this work, "A masterpiece: it lifts scholarship to a level of beauty." This fascinating story is available both in hardcover and paperback.

Literature: Terrence Barrow in his introduction to Herbert G. Giles' volume, A History of Chinese Literature, claimed as the

first general history of this topic in any language, implies that traditional literature is in fact a key to understanding contemporary China. As a guide for the teacher this work, available in paperback provides a succinct, clear and readable introduction to Chinese literature from the sixth century B.C. through the Manchu period. Both commentary and texts, most translations by Giles, are included. An unusual and witty collection is Asian Laughter, An Anthology of Oriental Satire and Humor, ed. by Louis Feinberg (New York: Weatherhill, 1971). Translations of classical Chinese novels available include Romance of The Three Kingdoms, Monkey, and Water Margin. Voices of Modern Asia, ed. by DorothyBlair Shimer, (New York: A Mentor Book, 1973) contains Lu Xun's short story "Divorce," and other contemporary selections. [See reprint on Lu Xun, considered China's leading twentieth century author.] Heaven My Blanket, Earth My Pillow, Poems by Yang Wan-li, tr. Jonathan Chaves (Weatherhill, Inc., 1975) and Sunflower Splendor, Three Thousand Years of Chinese Poetry, Wu-chi Liu and Irving Yucheng Lo, co-eds. (Anchor Books, 1975) are both appealing collections.

Anthologies of readings include, Anthology of Chinese Literature: from Early Times to the Fourteenth Century, Vol. I Cyril Birch, ed., Donald Keene, associate ed. Vol. II, Cyril Birch ed., covers the fourteenth century through pre-revolutionary China. Translations from the Chinese, Arthur Waley, tr. (Random), and The Penguin Book of Chinese Verse, Robert Kotewall and Norman L. Smith, trs. (Penguin). Others include, Love and Protest, Chinese Poems from the Sixth Century B.C. to the Seventeenth Century A.D., John Scott, ed. and tr. (Harper) and Twentieth Century Chinese Poetry: An Anthology, Kai-yu Hsu, tr. and ed. (Doubleday). Twentieth Century Asia, an Anthology, ed. by John U. Michaelis and Robin J. McKeown is divided into four parts, including Asia's Cultural Tradition. Literature of the Eastern World, ed. by James E. Miller, Jr., Robert O'Neal and Helen M. McDonnell includes several selections of poetry and prose. A book of readings for students, China, Hyman Kublin, ed., corresponds to the Houghton Mifflin text.

Art: Bradley Smith and Wang-go Weng, China a History in Art (Doubleday), provides a good, illustrated survey of Chinese art. C.P. Fitzgerald's China a Short Cultural History (Frederick A. Praeger, 1954) introduces a discussion of each branch of Chinese art in the period of its apogee. Mai-mai Sze, The Way of Chinese Painting, includes sections from the "Mustard Seed Garden Manual of Painting." Reproductions of contemporary folk art are found in Peasant Paintings From Huhsien County (Beijing, Foreign Languages Press). John U. Micaelis and Robin J. McKeown's unit Chinese Painting, one of the Asian Thought topics, Asian Studies Inquiry Program (Field Educational Publications, Inc.) contains useful ideas and selections, accompanied by a Teacher's Guide. [See Learning Activity: Traditional Art.]

Texts: Through Chinese Eyes, Peter J. Seybolt, ed. (two volumes) draws upon contemporary Chinese literature for several readings. Humor and poetry are included. Teacher's guides offer a variety of instructional strategies, additional resources and activ-

ities. We the Chinese, Deidre and Neale Hunter, eds. is an anthology of contemporary Chinese writings. On the junior high school level, Confucian China. O.L. Davis, Jr., follows an historical approach with information on Confucian philosophy. James N. Hantula, Cultures in Transition: China is also historical. It introduces students to Confucian, Buddhist and Taoist thought, using literary works. Daniel Chu, China, offers a basically accurate and historical survey. [The texts cited ate included among the core collection of highly rated texts for introducing Asia. designated by the Asia Society Textbook Evaluation Project.] James L. Clark, China, published after the Asia Society's Textbook study, makes use of extensive primary and literary sources, integrated within a conventional format.

2. For current articles and documents on artistic expression see Beijing Review (a weekly published in China). The Journal of Asian Studies, a quarterly published by the Association for Asian Studies, and The China Quarterly, an international journal, both include reviews and extensive scholarly writing on literature. Chinese Literature: Essays Articles Reviews is published twice yearly by The University of Arizona, Indiana University and The University of Wisconsin. Chinese Literature, a monthly, is published by Foreign Languages Press in Beijing. It features stories, poetry and art from a socialist realism perspective. Short dramas capable of classroom presentation are sometimes included. Other monthlies, Eastern Horizon, published in Hong Kong, and China Recontructs, published in Beijung, are both useful in presenting a Chinese perspective on contemporary literature.

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
Chinese Art - Pt. I	FS, R/C	1973, The Discovery and Description of Ancient Chinese Pottery and Bronzes from Neolithic Times	SCHLOAT Productions
Chinese Art - Pt. II	FS, R/C	1973, Architecture, Sculpture, Pottery and Minor Art Forms to The Present	SCHLOAT Productions
Chinese Art - Pt. III	FS,R/C	Painting Forms from the First Millenium B.C. to The Present	SCHLOAT Productions
Chinese Art Treasures	FS		Chinese Info, Service
Past and Present: China	FS/C	1973, Color, 30 min. The Han and T'ang Dynasties	McIntyre Visual Production

BEST COPY AVAILABLE

TITLE	FORMAT		SOURCE
Past and Present: China	FS/C	The Sung and Yuan Dynasties	McIntyre Visual Production
Past and Present: China	FS/C	The Ming and Early Ch'ing Dynasties	McIntyre Visual Production
Past and Present: China	FS/C	The Late Ch'ing and Republican Periods	McIntyre Visual Production
The Art of China - Painting	FS, R/C	17 min.	DEMCO
The Art of China - Sculpture	FS, R/C	17 min	DEMCO
The Art of China - Ceramics	FS, R/C	17 min.	DEMCO
China: Art and Architecure	FS	1968, Color	McGraw Hill Book
Chinese Pottery and Painting	FS	1972	
The Arts of China	FS	1975, Teachers Guide	McIntyre Visual Prod.
The Art of China: An Introduction	SL		American Library Color Slide Co., Inc.
The Art of China: Ceramics	SL	1972	Educational Dimensions
The Art of China: Painting	SL	1972	Educational Dimensions
The Art of China: Sculpture	Sl	1972	Educational Dimensions
Art of Chinese Landscape	SL	Text	DEMCO
The Art of the Sung Potters	SL		American Library Color Slide Co., Inc.
China	SL		Prothmann Assoc.
China	SL	1972	Purdue U.
China	SL	Text	DEMCO
China - An Introduction	SL		Prothmann Assoc.
Chinese Art	SL		American Library Color Slide Co., Inc.
Chinese Art	SL	Text 1 to T'ang Dynasty	DEMCO

TITLE	FORMAT		SOURCE
Chinese Art	SL	Text 2 Five Dynasties and Northern Sung	DEMCO
Chinese Art	SL	Text 3 Southern Sung and Yuan	DEMCO
Chinese Art	SL	Text 4 Ming and Ching Dynasties	DEMCO
Chinese Excavations	SL	Text	Prothmann Assoc.
Chinese Painting	SL		Prothmann Assoc.
Chinese Painting Collection	SL		American Library Color Slide Co., Inc.
Chinese Pottery and Stone ware	SL	Text	Prothmann Assoc.
Chinese Sculpture	SL	Script	Purdue U.
Chinese Vases: The Altman Collection, Ming and Ch'ing	SL		American Library Color Slide Co., Inc.
Ch'ing Ware: Chinese Rococo	SL		American Library Color Slide Co., Inc.
Early Chinese Art	SL		Harvard U.
History of Oriental Arts	SL		Prothmann Assoc.
In the Caves of Tun Huang	SL		University Color Slide Company
India and China	SL		Prothmann Assoc.
Introductory Survey of Chinese Art	SL		Sandak, Inc.
Japan and China	SL	1969	Prothmann Assoc.
Ming and Ching	SL		Prothmann Assoc.
Ming Vases	SL		American Library Color Slide Co., Inc.
Painting in Communist China	SL		Ralph C. Crosier
Painting of the Sung Dynasty	SL		American Library Color Slide Co., Inc.

BEST COPY AVAILABLE

TITLE	FORMAT		SOURCE
Pillsbury Collection of Chinese Bronzes	SL		Minneapolis Institure of Arts
Prehistoric	SL		Prothmann Assoc.
Relics of Ancient China	SL		Francis G. Mayer Art Color Slides, Inc.
Revolutionary Art: The Modern Chinese Woodblock Print	SL/C	Text	Ralph C. Crosier
Sculptures of Wei Dynasty	SL		American Library Color Slide Co., Inc.
Selection of Chinese Vases from the Altman Collection	SL		American Library Color Slide Co., Inc.
Sung Dynasty	SL		Porthmann Assoc.
Sung Sculpture in Metropolitan Museum	SL		American Library Color Slide Co., Inc.
T'ang Art of China	SL		American Library Color Slide Co., Inc.
As the Chinese Expressed It	AT		National Center for Audio Tapes
Music of the Chinese Philosophes	AT	25 min.	National Center for Audio Tapes
Music of the Orient: Japan, China and Marginal Areas	AT	1961, 30 min.	National Center for Audio Tapes
Recent China Excavations	AT	1974, 30 min.	National Public Radio
Techniques of Chinese Ink Drawing	AT	1974, 7 min.	National Public Radio
Ancient and Oriental Music	R		Educational Radio Sales
China - Folk Songs of our Pacific Neighbors Series	R		Stanley Bowmar Company Inc.
China - Shangtung Folk Music and Traditional Instrumental Pieces	R		Nonesuch Explorer

TITLE	FORMAT		SOURCE
China's Instrumental Heritage	R		Lyrichord
Chinese Buddhist Music	R	1971	Lyrichord
Chinese Classical Instrumental Music	R		Folkways
Chinese Classical Masterpieces	R		Lyrichord
Chinese Classical Music	R		Peters International Inc.
Chinese Drums and Gongs	R		Lyrichord
Chinese Masterpieces for the Cheng	R		Lyrichord
Chinese Opera Songs	R		Folkways
The Music of China	R	II: Traditional Music of Amox	Anthology
Chinese Folk Arts	16mm	1976, Color, 23 min.	Kent State U.
One Hundred Entertainments	16mm	1979, Color, 28 min.	Kent State U.
A City of Cathay	16mm	1968, Color, 24 min.	Penn State U. North Illinois U.
Chinese Art Treasures	16mm	1962, Color, 10 min.	Chinese Info. Service Embassy of the Republic of China
Chinese Bronzes of Ancient Time	16mm	Color, 15 min.	Indiana U. Chinese Info. Service
Silkmaking in China	16mm	1976, Color, 15 min.	Boston U.
Chinese Brush Strokes - An Introduction to Chinese Writing	16mm	1961, Color, 17 min.	Indiana U.
Old Treasures from New China	16mm	1977, Color, 55 min.	Indiana U. U. of California
Chinese Ceramics Through The Ages	16mm	1955, Color, 20 min.	Indiana U. Chinese Info. Service

TITLE	FORMAT		SOURCE
Treasures of Time: Oriental Art	16mm	1963, Color, 15 min.	U. of Connecticut Boston U.
Ancient Chinese Painting In America	16mm	Color, 11 min.	Chinese Info. Service
Forbidden City	16mm	1973, Color, 43 min.	U. of Michigan
The Art of Chinese Painting	16mm	Color, 20 min.	Chinese Info. Service U. of Michigan
Chinese Porcelain	16mm	1969, Color, 21 min.	Boston U. Florida State U. Kent State U.
Chinese Jade Carving	16mm	1950, Color, 10 min.	Purdue U. U. of Michigan
Chinese Painting: Its Traditions and Its Techniques	16mm	1964, Color, 15 min.	U. of So. California U. of Utah Kent State U.
Chinese Sculpture Through the Ages	16mm	Color, 20 min.	U. of Michigan Chinese Info. Service
Chinese Shadow Play	16mm	1947, Color, 11 min.	Indiana U. U. of Michigan
Chinese Shadow Plays	16mm	B/W, 30 min.	Asian Theater Program Film Lending Library
Chinese Writing	16mm	1949, Color, 22 min.	Harmon Foundation
Han Tomb Find	16mm	Color, 28 min.	US - China Peoples Friendship Assoc.
How To Paint In the Chinese Way	16mm	Color, 11 min.	Purdue U. Chinese Info. Service
Chinese Costumes: An Evolutionary Story	16mm	1971, Color, 20 min.	Kent State U.
Idyllic Island	16mm	Color, 20 min.	Chinese Info. Service
Oriental Brushwork	16mm	Color, 116 min.	Indiana U.
Masterpieces of Chinese Art	16mm	1974, Color, 28 min.	Mass Comm. Inc. U. of Connecticut
Masterpieces of Chinese Art at the National Palace Museum	16mm	1973, Color, 28 min.	Kent State U.

TITLE	FORMAT		SOURCE
Out of Chinese Painting Brush	16mm		Chinese Info. Service
Painting a Chinese Figure	16mm	Color, 11 min.	U. of Minnesota
Battle of China (Why We Fight Series)	16mm	1944, B/W, 66 min. Presents a Pro-China Portrayal of the Chinese People's Resistance to Japanese Aggression. Describes Japanese Plans for World Conquest, and Development of the Compass, Printing, Astronomy, Gun Powder and Porcelain.	U. Wisconsin Ext.
China: The Age of Maturity	16mm	1977, Color, 23 min.	Indiana U.
China: The Beginnings	16mm	1977, Color, 19 min.	Indiana U.
China: The Enduring Heritage	16mm	1977, Color, 19 min.	Indiana U.
China: The First Empires	16mm	1977, Color, 19 min.	Indiana U.
China: The Golden Age	16mm	1977, Color, 23 min.	Indiana U.
China: The Great Cultural Mix	16mm	1977, Color, 17 min.	Indiana U.
China: The Heavenly Khan	16mm	1977, Color, 22 min.	Indiana U.
China: The Making of a Civilization	16mm	1977, Color, 18 min.	Indiana U.
China: The Manchu Rule	16mm	1977, Color, 19 min.	Indiana U.
China: The Restoration	16mm	1977, Color, 22 min.	Indiana U.
China: Under the Monguls	16mm	1977, Color, 18 min.	Indiana U.
Story of Chinese Art	16mm	1952, Color, 22 min.	Indiana U.
Chinese Art: Of Heaven, Earth and Man	16mm	1979, Color, 27 min.	Indiana U.
Suzhou (Cities of China Series)	16mm	Color, 28 min.	No. Illinois U.
Xian (Cities of China Series)	16mm	Color, 58 min.	No. Illinois U.

TITLE	FORMAT		SOURCE
Beautiful Bait	16mm	Color, 20 min.	No. Illinois U.
Painting the Chinese Lanscape	16mm	1952, Color, 10 min.	U. of Minnesota Chinese Info Service
Painting with Calligraphy	16mm	1958, Color, 12 min.	U. of Minnesota U. of Colorado
Chinese Music and Musical Instruments	16mm	1968, Color, 23 min.	Boston U. Florida State U.
The Peking Opera: Dance of the Warriors	16mm/ 35mm	Color, 45 min.	Rogosin Films
Peking Remembered	16mm	Color, 40 min.	McMillan Films
Chinese Ink and Water Color	16mm	1962, Color, 18 min.	Syracuse U.
The Peking Symphony Orchestra	16mm	1965, B/W, 18 min.	Felix Greene Films
In Rehearsal at the Peking Opera	16mm	1952, Color, 20 min.	Indiana U. U. of Illinois Chinese Info. Service
Tao-Chi: Poet Painter of China	16mm/ VT	1967, B/W, 30 min.	U. of Michigan
Three Thousand Years of Chinese Art	16mm	Color, 25 min.	Chinese Info. Service

UNIT SIX: POLITICS AND DECISION MAKING

Themes to Pursue: What was the traditional Dynastic Politcal System?
What is the role(s) of the Chinese Communist Party in the contemporary political process?
How does the current State Governmental Structure function?

Discussion:

The Chinese have given a great deal of thought to the subject of government during the last two millenium. The Chinese never fully agreed on these matters but they developed nevertheless a pattern of political principles and conduct. The body of political thought which generally guided both the ruler and the ruled was Confucian.

Confucianism developed in competition with other ideas and at certain times borrowed from these contending schools of thought (i.e., legalism). The principles and values of Confucianism revolve around man's relationship to man. In the Confucian system it was important to know the status of each individual for that determined what his responsibilities would be. From this marking of status came the five Relationships (Emperor to subject, parent to child, husband to wife, elder to younger brother, and older friend to younger friend). Nevertheless, important as status and the Five Relationships were, it should be noted there was some social mobility based on merit.

The Imperial system of China operated in the theory of the Emperor's unlimited power. In most cases the actual exercise of power was limited in various ways, but the theory of absolutism remained strong. However, absolutism was made more palatable by the process of making it humane.

Confucian philosophy stressed the reciprocal nature of duties and obligations between ruler and the ruled and the primary duty of the ruler was to give good government to the people. To do this, the ruler himself had to set a high moral standard and select with care the officials who served him. If an Emperor was wicked, then according to the Mandate of Heaven theory, it became the duty of the people to rebel. Thus the Mandate of Heaven is a justification for rebellion or conquest. It could sanction submission on the part of a conquered people to the conqueror, since the latter undoubtedly held the Mandate of Heaven.

On October 10, 1911 - Double Ten Day - the Imperial system was ended and a Republic established. The Republican period of govern-

ment ushered in a period of warlords, and divergent revolutionary movements. Added to this chaotic situation was the Japanese invasion and seizure of Manchuria, in the northeast, in 1931 and then the general invasion of China by Japan in July 1937. With the ending of World War Two the Chinese were shortly to experience resumption of a civil war ending in 1949 with the establishment of the People's Republic of China and the paramouncy of the Chinese Communists.

The People's Republic of China is a tightly controlled society, with political decisions emanating from the national and provincial leadership. Workers and peasants are involved in working out details of policy on the local level, but major policy decisions are made at the top. Indications are evident that the ruling group of the late 1930's remained in power until the end of the 1970's. Beginning with the late 1970's and 1980's younger officials are reaching the highest positions.

Professor Derek Waller, a political scientist, in The Government and Politics of Communist China, argued that

> Communist ideology justifies and legitimates the right of a communist party to a monopoly of political party. For Marx the dictatorship of the proletariat represented an intermediate stage between capitalism and communism, to which Lenin added the concept of an intellectual elite (the party) needed to give leadership to the working class. The dictatorship of the proletariat in communist China, called the "people's democratic dictatorship," is considered by the Chinese Communist Party to be truly democratic, since it is the dictatorship of the vast majority, the "people," over a tiny minority of reactionaries.
>
> The CCP has as its mission the creation of a stateless, classless society. Because the dictatorship of the proletariat must be led by the party of the proletariat, the CCP by virtue of being the vanguard of the working class, and because of its knowledge of Marxism-Leninism and its organisational capacities, it is best to be able to understand and realise the interests of all the people. By definition, therefore, the interests of the Party are the interests of the people.
>
> The Party, however, conceives of itself not as an administrative body, but as a leadership organ, deciding politics to be implemented by the state structure, and supervising the execution of these policies. (p. 31)

The Chinese Communist Party today numbers about five percent of the population, that is, forty million people, up from 1.7 percent in 1956. The growth of the Party since 1949 is the result of a deliberate effort to increase the representation of the population as a

whole, to ensure greater geographic distribution of Party membership and to maintain Party control over key cultural, educational, military, industrial, and agricultural institutions.

The Party is organized in a hierarchy of elected congresses, the highest being the National Party Congress and the Central Committee which it elects. Party committees are set up on both a geographical and a functional or institutional basis. The geographical committee outranks other party committees in the area under its jurisdiction. There is a sharp distinction between the Party's upper echelon and ordinary members. At the county level and above, an attempt is made to remove the influence of "local politics" and officials are appointed from local or non-local sources by higher party authorities on the basis of seniority, political reliability, and competence.

Following their victory in 1949, the CCP sought to delineate the spheres of authority of state and party. Political leadership belonged to the Party, while administration was the responsibility of the state organs.

The CCP generally maintained a facade of unity for the period from 1949 to 1966, however the Cultural Revolution period (1966 to 1976) revealed the deep differences which had been present for years among the leaders, particularly over economic issues.

China is governed by a State Council with a Premier and Vice-Premier responsible in all important matters to the Politburo of the Party Committee. The top positions in the Party and State Council are in general held by the same people. Congresses of the Party and the National People's Congress are the only semblances of parliamentarianism and are held every few years to announce and endorse national policies.

Topics which can be used to develop this unit are:

1. Traditional Dynastic Political System
2. Role of the Chinese Communist Party
3. Role of the State Bureaucracy and Its Structure

TRADITIONAL DYNASTIC POLITICAL SYSTEM

Reading #1: The Wise Ruler Yu*

Now regarding the sage Ta-Yu, it is said that his writings and teachings were spread abroad to the Four Seas, being respectfully submitted to the Emperor.

He said: When a prince feels the responsibility of his State, and the Minister feels the obligations of his office, the government will be righteous, and the common people will conform to virtue.

The Emperor replied: Very true! and, in fact, if you can fulfill this excellent doctrine, there will be no merits hidden away in the wilderness with neglected worthies, and all districts will be at peace. But you must have regard to all, giving up your own objects to follow the needs of others, and not oppressing the poor and miserable. Only the Emperor could do all this.

Yih said: Oh! the Emperor's virtue covers all and is all-encircling. He is sagacious and godly, and worshipful and well disposed; and supreme Heaven having regard to his principles, has extended his authority to the Four Seas and made him the chief of the Empire.

Yu said: To follow the right path is auspicious, and to walk in unrighteous paths is disastrous; and is like the shadow and the echo.

Yih said: Ah! be careful! Be cautious in strange ways, in case you err in the use of the law. Do not saunter in pleasant ways, nor devote yourself to luxury. Employing talent, listen not to traducers. Extirpate the wicked without hesitation. Do not effect doubtful plans. Then all projects will be successful. Do not contravene right principles in order to gain the people's plaudits; but do not oppose the people in order to indulge your own desires. Be not indifferent nor incapable, and the surrounding barbarians will acknowledge your sovereignty.

Yu said: Oh, your majesty! Take into consideration that virtue consists in good government, and government in nourishing the people. Let fire, metal, wood, earth and grain be regulated. Advance virtue; increase commodities, promote generation, and create union. Let these nine affairs be well regulated, and these nine being well arranged, let them be chanted. In warning others use discreet language; in reproving them use severity; stimulate them with nine odes, and occasion

*W.G. Old, The Shu King (London: Theosophical Publishing Society, 1904), pp. 22-23.

no confusion.

The Emperor replied: Very true! The ground work being tilled, the heavens will complete the work. The six provenders and the three precepts properly arranged, ten thousand descendants continually resting thereon; this is meritorious.

The Emperor said: Come thou, Yu! I have been seated on the imperial throne for thirty and three years; and am now old and decrepit and fatigued with much action. Be thou the cause of avoiding negligence and take care of my people.

Yo replied: My virtues are not adequate: the people do not favor me. But Kaou-Yaou has diligently diffused his virtues, which virtues have taken root, and the common people respect him. The Emperor should consider this! My own mind is contantly set on him, and trying to think of another I still revert to him, and when his name is mentioned my mind dwells upon it. My mind is compelled to rest on him. Let your majesty think on his merits.

Reading #2*

At the turn of the century, the Manchu empire, although outwardly powerful, was going through an internal crisis. The crisis manifested itself in the form of peasant unrest. Peasant uprisings burst out one after another throughout the country. The uprisings failed to develop a peasant war, yet, with the bankruptcy of rural economy which was the basis of feudal rule, more and more oppressed peasants joined secret societies and in this way gradually enlarged the ranks of the "plotters." Moreover, corruption was paralysing the bureaucratic ruling machine. Such a phenomenon is common wherever a feudal autocracy is on the verge of death. For this reason the Manchu rulers became all the more determined to isolate China from foreign powers. In 1816, Britain sent another ambassador, Lord Amherst to Peking for the purpose of establishing diplomatic relations with China. Not only was the mission unsuccessful, but it led to a decree by the Manchu court to the effect that thereafter no foreign envoys would be allowed to enter Peking.

British trade with China had been monopolized by the East India Company, but the British capitalists at home were itching to have a finger in the pie and this led to the abolition of the monopoly of the East India Company in 1834. In the same year, the British Government appointed Lord Napier as Superintendent of Trade in China. Napier went to Canton with a view to establishing direct relations with the viceroy of Kwangtung and Kwangsi. He failed to obtain an audience with the viceroy and returned to his ship. At this time, the British Government was preparing to use strong measures in dealing with China. In the eyes of the British capitalists, with the abolition of the monopoly of the East India Company, the controls and restrictions imposed on foreign trade by the Chinese Government constituted the only obstacle to their efforts of opening up the Far Eastern market. Efforts to remove such an obstacle could not fail to enlist the support of other powers. Hence, even if Lin Tse-hsu had not imposed a ban on the opium trade in 1839, another pretext for war would have been found

The ban imposed by the Manchu Government on the opium trade and the confiscation of the opium smuggled into China were obviously lawful and reasonable. Britain's recourse to armed force to maintain its dirty trade was a brazen act. But as it dared not openly use "opium" as a pretext to unleash the war, it raised complaints that the Chinese Government was subjecting British traders in China to all sorts of "unequal treatment." Every country, however, is within

*Hu Sheng, Imperialism and Chinese Politics (Peking: Foreign Languages Press, 1955), p. 11-14.

its rights in formulating regulations governing foreign trade through its own ports. For Britain to resort to war on this account was entirely unwarranted. The real point was that Britain launched the war to expand its economic sway by using armed force to enslave the Chinese people. It was a war of aggression. Therefore, when war broke out, the Chinese people supported Lin Tse-hsu, who stood for resolute resistance in Canton. The British forces when they landed on Chinese soil massacred and looted in the usual fashion of colonial wars. Thus the bitter enemy of the Chinese people towards the "foreign devils" was aroused for the first time.

The unity in action between China's rulers and people which manifested itself during the war did not last long. Soon the rulers changed their attitudes towards the war from firmness to oscillation and ultimately to compromise. At first, the Manchu Government, fearing that foreign influences might sap its ruling position, went to war unhesitatingly. But when British forces occupied the coastal areas of Chekiang Province and began to menace Taku and Teintsin in the North, the Manchu Government, alarmed by the course of events, hurriedly dismissed Lin Tse-hsu and sued for peace. The Manchus had not the faintest idea, however, of Britain's real strength; after negotiations had begun, they again shifted to a policy of war. The Manchu court vacillated between policies. One moment it was for war the next moment it was proposing peace. The responsible heads in the provinces acted independently, with the result that while hostilities were going on in one province, another province would offer money to the enemy and sue for peace. The people not only had to bear war costs but had to pay "peace contributions"; they suffered both from the savagery of the alien invaders and from molestation by their own armies. The war continued off and on for two years. Finally in 1842, when the British forces advancing from Shanghai reached Nanking, the Manchu Government decided to accept a humiliating peace and signed the first of its unequal treaties with foreign powers - The Treat of Nanking. How in these circumstances could the people be expected to stand behind the government? There were two spontaneous anti-British popular movements in Canton in 1841 and 1842, both of which were suppressed by the Manchu authorities. This showed the marked difference in the attitudes of the Manchu Government and the Chinese people towards foreign aggression. The patriotic struggle of the Chinese people against the foreign capitalist aggressors began the very day the Manchu Government signed the first treaty which sold out China to a foreign power.

The Opium War thus proved to be turning point. It ushered in the oppression of the Chinese nation by foreign capitalists and intensified the antagonism between the autocratic rulers and the Chinese people. It also brought about a hitherto unknown kind of of political relationship between China and the capitalist countries with aggressive ambitions. At the beginning of the war, the foreign aggressors had regarded the Manchu Government as an obstacle, preventing them from having a free hand in China. The outcome of the war convinced them, however, that it was vulnerable to the threat of force and sould be coerced into submission. As a result of the Opium War, the

anti-foreign policy hitherto firmly adhered to by the Manchu Government was shaken to its foundations for the first time. The Chinese people, on the other hand, showed that they were a force opposed to foreign aggression. This new situation took clear shape in the events that occurred in the twenty years after the Opium War and indeed these twenty years may be taken as a distinct period in the history of China. When they ended, as we shall see, the foreign aggressors acted hand in glove with the Manchu rulers in applying force against the Chinese people.

Resources appropriate to the topic "Traditional Dynastic Political System" *

1. See J.K. Fairbank, et al., East Asia: Traditional and Transformation (Boston: Houghton Mifflin, 1978), Chs. 1-2; Michael Loewe, Imperial China (New York: Praeger, 1965), Chs. 2-3; P.H. Clyde, The Far East (Englewood Cliffs, NJ: Prentice Hall, Inc., 1958), Ch. 3; and Dun J. Li, The Ageless Chinese: A History (New York: Charles Scribner's Sons, 1978), Chs. 1-3, for additional concepts and details of the dynastic system.

2. For selected readings from Chinese traditional political thought, see Sebastian de Grazia, ed., Masters of Chinese Political Thought (New York: Viking Press, 1973).

3. Relevent films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
Confucianism: Code of the Gentlemen (Religions of Man Series)	16mm		
Shanghai: The New China	16mm	1975, Color, 33 min.	U. of Michigan
China - Set 2 An Historical Approach	FS/C	1980	United Learning
China Talks	AT	1974, With Teachers Guide	Harvard U. Press

4. See the following references for more specialized studies of the traditional Chinese political system: Derek Bodde, China First Unifier: A Study of the Ch'in Dynasty as Seen in the Life of Li Ssu (Leiden: E.J. Brill, 1938); Wang Yu-ch'uan, "An Outline of the Central Government of the Former Han Dynasty," Harvard Journal of Asiatic Studies, Vol. XII (1949), pp. 134-187; J.J.L. Duyvendak, The Book of Lord Shang, Classic of the Chinese School of Law (London: Probsthain, 1928); Charles O. Hucker, Traditional Chinese State in Ming Times, 1368-1644 (Tucson: University of Arizona Press, 1961); Liang Ch'i-chao, History of Chinese Political Thought During the Early Tsin Period (New York: Harcourt, Brace, 1930).

*For Learning Activities for "Traditional Dynastic Political System" see final section.

ROLE OF THE CHINESE COMMUNIST PARTY

Reading #1*

INTRODUCTION

Comrades:

In this report to the Seventh National Party Congress, Comrade Mao Tse-tung made a penetrating and brilliant analysis of the present international and domestic situation. He made a comprehensive summing up of the Anti-Japanese War of the Chinese nation during the past eight years and of the line persistently followed by our Party in this war. He formulated a great programme of common struggle for the Chinese people and for all democratic parties and groupings throughout the country on how to mobilise and unite all the forces of the Chinese people to defeat the Japanese invaders and how to build up an independent, free, democratic, united and prosperous New China after defeating the Japanese invaders.

Comrade Mao Tse-tung's report is a triumphant militant call of the Chinese people and a Magna Carta for building a Republic of New Democracy.

Our Party, together with the Chinese people, under the leadership of Comrade Mao Tse-tung, has travelled a tortuous path beset with immense difficulties in the past twenty-four years of heroic struggles, especially in the last eight years of the Anti-Japanese War, and has finally achieved great success and won for the Chinese nation and people boundless hope for a bright future. Our Party, together with the Liberated Areas, the Eighth Route Army, the New Fourth Army and other armed forces of the people under its leadership, has now become the centre of gravity of the Anti-Japanese War and the National Salvation Movement.

Our Party owes its tremendous achievements to the fact that from the early days if its founding it has been an entirely new political party of the proletariat, dedicated whole-heartedly to serving the Chinese people and built upon the solid theoretical foundation of Marxism-Leninism in its application to China. Using the Thought of Mao Tse-tung - the thought which unites the theories of Marxism-Leninism with the actual practice of the Chinese revolution - as the guide in all its work, our Party has formulated a revolutionary programme and revolutionary policies fully representing the interests of the Chinese nation and people. It has not only waged an irreconcilable

*Liu Shao-chi, On The Party (Peking: Foreign Languages Press, 1950), pp. 1-5.

struggle against all the enemies of the Chinese nation and people and against all the reactionary political groupings that betray the interests of the Chinese nation and people, but it has also routed opportunism of every description within the Party intself. It is precisely under the guidance of the great Thought of Mao Tse-tung that our Party has gathered together the most loyal, most courageous, most conscious and best disciplined representatives of the Chinese working class and labouring people, and has become the organised vanguard of the Chinese working class, fighting most resolutely and courageously against the enemies of the Chinese nation and people, and knowing how to strike at the enemies and how to avoid their blows.

Our Party also owes it great achievement to the fact that it has persistently carried out its fundamental organisational principle of serving the people, thereby enabling it to take root among the masses and become a well-disciplined party with close connections with the masses of the people. It is a party of strict centralism based on democracy. It is a party with voluntarily-observed iron discipline and it conducts serious criticism and self-criticism. It does not allow small groups or factionalist activities within the Party. It admits new Party members with care and each member must take part directly in a Party organisation and in Party work. All such organisational principles serve only one aim - to lead the people to complete emancipation. These principles have been embodied in our Party Constitution since its enactment by the First National Party Congress and have been proved completely correct in the great practicial struggles of the past twenty-four years. Since our Party is a party organised on these principles it is assured of successful execution of its political tasks of unity of action in its struggles, of overcoming all kinds of difficulties and of leading the people to a great victory.

The broad revolutionary masses of the Chinese people enthusiastically welcome and trust such a party as ours, not only because it possesses a revolutionary programme and policy fully representing the interests of the Chinese people, but also because it has a closely-knit organisation and iron discipline, capable of surviving severe, trying battles in which it has demonstrated its solid organisational strength. Facing an enemy, powerful, cunning and barbarous, the struggle for the liberation of the Chinese nation of 475,000,000 suffering people is an exceedingly grave matter. Only a party like ours can and dare lead the entire people to defeat such an enemy and bring about liberation.

The revision of our Party Constitution today does not involve any change in the character of our Party or any revision in the fundamental organisational principles of our Party. On the contrary, we must further develope and strengthen the previously-mentioned character and principles of our Party on the basis of our Party's newly-gained experiences and on the basis of the Party-building theories additionally enriched by Comrade Mao Tse-tung during the past three revolutionary

periods. In order to meet the forthcoming great events, in order to defeat the Japanese invaders and their running dogs, in order to establish an independent, free, democratic, united and prosperous Republic of New Democracy, and in order to increase enormously the fighting power of our Party and strengthen its connections with the broad masses of the Chinese people, it is fully necessary to further develop and strengthen this character and these principles of our Party.

However, the Constitution - the rules and regulations - of our Party defines not only the Party's fundamental principles, but, in line with these principles, the methods of practical action for the Party organisation, and rules governing the organisational forms of the Party structure and inner-Party life. The organisational forms and methods of work of the Party are determined by the Party's internal and external conditions and by its political tasks, and must be allowed a certain degree of flexibility. When the party sets forth new political tasks because of changed circumstances and working conditions, the organisational forms and methods of work have to be changed accordingly; otherwise, old organisational forms and old methods of work will hinder the progress of our Party's work and the performance of our political tasks. That our Party is a creative Marxist political party is due to the fact that at no time have we tied ourselves ideologically or politically to any dead formulas, or regarded the organisational forms as hard and fast rules that cannot be altered. We have been able to improve from time to time our organisational forms and our methods of work in accordance with the concrete conditions of the development of the Chinese revolution and on the basis of our new political tasks and our newly accumulated experiences. Therefore, it is vitally necessary to amend our Party Constitution under the fundamental organisational principles of our Party and by taking into account the new environment and the new conditions within the Party.

The Party firmly holds the inviolability of its fundamental organisational principles. However, it must adapt it organisational forms and methods of work to the circumstances so as to expand the Party's activities and ensure the performance of its political tasks and its unity of action.

Reading #2*

The Party has been transformed since 1949. Some of the major changes in composition and structure are readily disconcernable, although group and clique interests and conflicts remain obscure. Some of the major changes that have reshaped the Chinese Communist Party and the problems and experiences that have affected its development and functions might be tentatively summarized and restated as follows:

1. The 17-million-member Party of today is the handiwork of the Party's present leaders who have thus far dominated it completely. They themselves created the party through careful programs of Party building. The Party system has been an instrument responsive to its leaders.

2. The Party has become a political institution composed of a hierarchy of elites drawn from all important groups throughout the nation, high and low, national and local. In order to gain organizational control over a high proportion of individuals possessing leadership qualities, the Party has inducted as members politically oriented segments of China's elites at all levels and in all significant areas of organized activity - from illiterate peasants to leading intellectuals, from rural hamlets, and among national minorities, from mass associations to research institutes, and in the army, government, schools, labor unions, and the like.

3. The Party has become increasingly representative of all sectors of national life and activity - geographic, social, and institutional. The Party in effect, has become a national institution.

4. The Party divides into an upper elite echelon with bureaucratic and technical skills and a low-rank, semieducated, and uninfluencial peasant-worker mass.

5. A growing proportion of China's "intellectuals" and administratively skilled groups are now Party members. They form the largest group in the Party, apart from the peasants, and may be expected to have growing influence in Party affairs as they take over key positions in government and Party institutions.

6. The upper echelons of the Party have shown tendencies to divide into groups based on differences in function or role, a division

*John Lindbeck, The Party's Role in Government: Party Organization and Public Administration in Communist China (Washington, D.C., 1964) Declassified June , 1968.

which has been particularly noticable between those Party members who run the Party's territorial bureaucracy and those who control the governmental bureaucracy. It is like that there will be political and administrative differences between Party groups and officials who specialize and work on Party affairs as such and Party groups and officials whose main work is in non-Party institutions. The former are likely to center their attention and that of the Party and national leaders on the importance and role of the Party as an institution in the political system; the latter are likely to stress the importance of factors contributing to rapid and efficient development and modernization of the economy and society.

7. Management of Party affairs to a very considerable degree seems to have come into the hands of an administrative bureaucracy, territorially organized. The Party is now so large and the activities and character of its organizations so varied that much of the regular business of the Party must be handled by full-time administrative professionals. The constitutional powers of the Party congresses have been taken over by Party committees, which only meet intermittently, are now performed by Standing Committee members and secretaries. The latter, in turn, have such varied and comprehensive responsibilities in their geographic jurisdictions or institutional settings that at the county level and above they have to entrust large responsibilities to staff and service departments. The staffs of these departments exercise the authority of the Party and control Party activities on a day-to-day basis.

8. In the area of Party-State relations, the lack of stabilized institutional relations suggests that further changes in the governmental system and continued administrative crises are to be expected. The functions of the Party have gone through a series of major changes. In the period from 1949 to 1952 regional Party groups governed the country directly. From 1952 to 1958, the Party, as a separate and parallel bureaucracy to the State, performed governmental service and staff functions - acting as a personnel and security agency for government institutions and as an information and supervisory staff for Party leaders in government posts at various levels; during this period executive and administrative responsibility abd control were in the hands of state agencies. From 1958 to 1961 the Party exercised direct administrative authority over all but a few enterprises and operations reserved to government agencies; it absorbed most of the executive and administrative functions previously performed under the direction of the State Council. Since 1961 there seems to be a partial return to the pre-1958 pattern in which, at the national level and in the modern industrial sector of the economy, and perhaps the urban centers in general, the Party once again performs certain service and staff functions in the governmental system; however, in agriculture and throughout rural areas in general, Party organizations appear to be functioning as operating agencies, performing many of the administrative functions of the government. This may, in a sense, be a projection and continuation of the traditional Chinese rural system in which local tax, fiscal, transportation and trading functions were performed

in market town areas under the general supervision of nonofficial local leaders and associations - only Party leaders and units replace traditional local leaders and groups as the organizers and managers of rural social, economic, and political enterprises.

9. The Party will probably continue to undergo further changes in character and function. To the degree that it performs direct managerial and administrative functions, the lower-level agencies of the Party may become quasi- public or semi-governmental institutions, administrative arms of higher levels of executive and administrative authority. It has not, however, ceased to be a political organization; political criteria determine the selection of members; Party service by local members is performed as a political duty without pay; political patronage and in fluence and allocation of rewards are the substance of organized Party activities. Size alone would tend to encourage trends toward institutionalized and formalistic practices and behavior.

Why have arguments for limiting the governmental functions of the Party not been observed in practice? The record suggests that questions of administrative rationality and jurisdictional clarity have had to take second place to urgent practical problems. On the practical side, there has been a shortage of the administrative resources necessary to achieve the goals set by the national leadership. The shortage consisted both of properly qualified and reliable personnel and of appropriate institutions. The Party, therefore, has been pressed into service to perform functions and meet problems that it was not intended nor qualified to perform. This "misuse" of the Party has been particularly apparent in connection with programs of manpower mobilization and in the field of agriculture.

The determination of the regime to overhaul and modernize the Chinese political, economic, and social order under forced draft has required large numbers of supervisors and mobilizers working under close central direction, Major reform programs were instituted when governmental agencies were still in very primitive form, or nonexistent. The Party was the natural agency for conducting the "socialist revolution." Subsequent production drive and measures to increase output or introduce technical improvements or social changes required the organization of people for civic action and the use of intensive social pressures. Such programs depended less upon administrative and technical skills than the use of political force. Governmental agencies did not command either the manpower or the coercive power to carry through such drastic programs. The ineffectualness of government agencies is partly due to the fact that the Party has - through vast expansion and recruitment of large proportions of groups with higher skills and monopolization of leadership elements - weakened and pauperized other institutions; moreover, the Party itself has acted in large measure as the regime's police and control force.

Nothing indicates that the important role of the Party structure in governing China will change for some time to come. During a time of tremendous tension between regime and society, the Party leaders

have every reason to encourage Party organizations to accumulate and exercise political influence. Inevitably this influence will be felt in government agencies and will interfere with operational efficiency, especially below the national level. Party leaders, whoever they might be, cannot soon disperse with Party organizations in the management of agriculture and in rural administration, for example. As the country's professional and technical resources and institutional and managerial capabilities expand, the Party's administrative role might be expected to diminish. The growing number of educated people in the Party with firm institutional connections and professional standards of judgment may diminish some of the doctrinal fervor and totalitarian proclivities that characterize the Party under its present generation of leaders. With accelerated industrial development and some relaxation of political controls, it might be supposed that government institutions and civil administration would grow in importance and, at the same time, augment the authority and influence of Party members and groups associated with them, although the present leaders of the Party may be attempting to prevent this latter consequence.

Resources appropriate to the topic "Role of the Chinese Communist Party"*

1. For additional generalized studies on the manifold roles of the party see Derek J. Waller, The Government and Politics of Communist China (New York: Doubleday & Co., 1971); James R. Townsend, Politics in China (Boston: Little, Brown & Co., 1980); Harold C. Hinton, An Introduction to Chinese Politics (New York: Praeger, 1973); Chalmers Johnson, ed., Ideology and Politics in Contemporary China (Seattle: University of Washington Press, 1973); and A.D. Barnett, ed., Chinese Communist Politics in Action (Seattle: University of Washington Press, 1969).

2. For translations of major party statements and documents see John Wilson Lewis, ed., Major Doctrines of Communist China (New York: W.W. Norton & Co., 1964) and Boyd Compton, tr., Mao's China: Party Reform Documents, 1942-44 (Seattle: University of Washington Press, 1952).

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
The East is Red	16mm Super 8mm	1971, Color, 20 min.	Purdue U.
Mao vs. Chiang: Battle for China	16mm	1964, B/W, 30 min.	U. of Michigan
Mao Tse-tung	16mm	1964, B/W, 20 min.	U. of Michigan
Perpetual Revolution	16mm	1974, Color, 10 min	U. of Michigan
China Under Communism Second Edition	16mm	1959, 22 min.	U. of Michigan
Mao: Long March to Power	16mm	1979, B/W	
Mao: Organized Chaos	16mm	1979, B/W, 24 min.	
China: Century of Revolution Pt. III Rise of Communist Power 1941-1967	16mm	1967, B/W, 29 min.	U. of Michigan
Red China Diary with Morely Safer	16mm	1967, B/W, 54 min.	U. of Michigan

*For Learning Activities for "Role of the Chinese Communist Party" see final section.

TITLE	FORMAT		SOURCE
Students and Teachers	16mm	1974, Color, 9 min.	U. of Michigan
China: Century of Revolution Communist Triumph and Consolidation 1945-1971	16mm	1972, B/W, 20 min.	U. of Connecticut
China Under Communism	16mm	1964, Color, 22 min.	U. of Connecticut
Mission to Yenan	16mm	1973, Color, 32 min.	Kent State U.
The Dragon and The Bear	16mm	1969, B/W, 14 min.	Kent State U.
China Coast Fishing	16mm	1974, Color, 19 min.	Indiana U.
Freedom Railway (Felix Greene)	16mm	1975, Color, 45 min.	U. Wisconsin Ext.

4. See the following references for more specialized studies for the roles of the party: Jacques Guillermaz, The Chinese Communist Party in Power 1949-1976 (Boulder, Col.: Westview Press, 1976); John Wilson Lewis, Party Leadership and Revolutionary Power in China (Cambridge: Cambridge University Press, 1970); Charles P. Ridley, et al., The Making of a Model Citizen in Communist China (Stanford: Hoover Institution Press, 1971); Ezra Vogel, Canton Under Communism: Programs and Politics in a Provincial Capitol, 1949-1968 (New York: Harper Torchbooks, 1971).

ROLE OF THE STATE BUREAUCRACY AND ITS STRUCTURE

Reading #1: The New State Structure by Chien Tuan-Sheng*

The Constitution of the People's Republic of China was unanimously adopted by the First National People's Congress on September 20, 1954, amid the rejoicings of the whole nation. One of its great achievements is that it provides us with a political system which is democratic in spirit, suitable for present-day China and a guarantee for the fulfillment of the great task of building a socialist society.

The chapter on "The State Structure" contains 64 of the constitution's 106 articles. It deals with the various organs of the state, their organization, functions and relations with one another.

The central and all-important organ of state power is the People's Congress. There is a local people's congress for every political subdivision of the country; for the whole nation there is the National People's Congress.

From the lowest to the highest, all these congresses are elected by the people. But we do not yet have a completely direct and secret ballot at all levels. The reason is related to present-day conditions in China. Despite considerable advances made in recent years, there is still a large percentage of illiteracy and there are also large areas where travel and communications are still extremely difficult. Since the voters at the lower level have an opportunity of knowing candidates personally and intimately, they already elect directly - often by show of hands. But since they may know too little about the candidates for the higher congresses to be able to vote for them directly, the congresses at county level and above are elected by the lower ones. For example, the county congresses elect deputies to the provincial congresses, and the latter to the National People's Congress.

The choice of the candidate is the pivot of all elections. To be able to choose candidates satisfactorily, two conditions are necessary: first, that those who are choosing must know the candidates, and second, that they must have the opportunity to exchange views freely among themselves as to which candidate is the most suitable. The number of people taking part in the election at each level is small enough for both these requirements to be met.

*China in Transition: Selected Articles from China Reconstructs (Peking: China Reconstructs, 1957), pp. 65-69.

As illiteracy is eliminated and communications improve, the voters will be able to know all candidates for higher levels more easily: when this time comes, direct election will become universal.

The National People's Congress, the organ through which power of the people is exercised, enjoys unlimited and illimitable authority. It can amend and revise the Constitutions, or adopt a new one. It alone makes the laws. It lays down the economic plan which governs the growth and transformation of the national economy. It decides on the state budget and on questions of war and peace - both of fundamental importance to the life of the nation.

The National People's Congress is distinguished from all other organs of state power because it is, so to speak, their creator. It elects its Standing Committe which functions continuously during the periods when the Congress is not in session. It elects the titular representatives of the state - the Chairman and Vice-Chairman of the People's Republic of China. It also elects the heads of the Supreme People's Court and the Supreme People's Procuratorate. Its consent is necessary when the Chairman of the People's Republic chooses the Premier of the State Council, when the duly appointed Premier selects the Ministers, and when the members of the National Defence Council are named.

The National People's Congress possesses the supreme power of control over all other state organs, which are responsible and must report to it (or its Standing Committee when it is not in session). It may remove the Premier or other members of the State Council as well as the heads of other state organs. Furthermore, the Constitution explicitly states that the National People's Congress shall exercise such power as it may deem necessary.

The fullness and completeness of power is derived from the principle that in a people's democratic state the people must reign supreme. There are no checks and balances to hinder the people's power.

The question has been asked: why does the Congress not hold long sessions, meet more frequently, and dispense with the Standing Committee which functions between sessions? May not the Standing Committee usurp the power which should belong to the people through the Congress?

To those accustomed to the practice of western parliaments, it may seem unusual that the sessions of the National People's Congress are short and take place only once a year (or whenever the Standing Committee deems it necessary, or one-fifth of the deputies so propose). But there is a very good reason for this. Our deputies are all actively engaged in various types of work, and do not give up their jobs on being elected. It is through their work that they keep in contact with the people, their needs and opinions. Deputies who are workers or engineers do so by remaining in the factory, where they gain daily first-hand knowledge if the requirements of industry. The same is true

of those engaged in agriculture, education, the arts and all other fields. It is held that if the deputies give up their own work even for the period of office (four years), they could quickly lose their representative character and become professional politicians. Deputies who are in daily contact with the rank and file, on the other hand, bring to every session a freshness of mind and a seriousness of view rare among professional politicians. Nor are they inclined to waste time on such minor matters as private bills, or engage in complicated manoeuvres such as filibustering, which can do so much to delay public business. The short sessions do not limit the right of constituents to bring matters to the attention of the Congress through their deputies at any time. If constituents wish to make complaints or suggestions to the government between sessions, their deputies have the duty to address questions, through the Standing Committee, to the State Council or any of its Ministries and Commissions, which are obligated to answer. Deputies to the National People's Congress also attend sessions of the provencial or other local people's congresses which elected them, and are subject to recall by their electors.

As for the possibility that the Standing Committee might usurp the power of the National People's Congress, there need be no fear of this. It acts only on behalf of the Congress and is strictly accountable to it for all its work. Any of its members may be called to account or removed by the Congress.

The position of the Chairman of the People's Republic of China in our state structure is in some ways unique. Comparison with the office of the President of the U.S.A. or of the French Republic is unrealistic. It bears a closer resemblance to that of the Chairman of the Presidium of the Supreme Soviet in the U.S.S.R, since both issue from the highest organ of state power and are not part of the administrative organ. But here the likeness ends: the soviet Chairman is the leading spokesman of the Presidium of the Supreme Soviet as a body, whereas the Chairman and Vice-Chairman of the People's Republic of China do not hold their office as chief members of any council or committee.

The powers of the Chairman are mainly procedural. He does many things, but all are based on prior decisions arrived at by the National People's Congress or its Standing Committee. Among them are the promulgation of laws and decrees, appointment or removal of Ministers and other principal officials of the government, conferring of state orders, medals and titles of honour, proclamation of amnestics, declaration of a state of war and orders for mobilization.

The Chairman's function of representing the People's Republic of China in relations with foreign states accords with the usual practice in most republican states. So also does his command of the armed forces of the country. In China, in addition, he presides over the Council of National Defence and appoints or removes its members and vice-chairman, subject to the decision of the Congress. But the De-

fence Council, being an advisory body, does not in any way infringe on the powers of either the National People's Congress or the State Council.

The Constitution authorizes the Chairman to convene, when necessary, a Supreme State Conference in which the Vice-Chairman of the Republic, the Chairman of the Standing Committee, the Premier of the State Council and others concerned may take part. This Conference too can only deliberate and advise and has no power of decision.

The office of the Chairman of the People's Republic of China, then, carries no independent power. It does not affect the integrity of either the National People's Congress or the State Council. It does, however, provide a great, simple symbol of the unity of the State.

The State Council is the country's highest administrative organ. Its members (Vice Premiers, Secretary-General, Ministers and Heads of Commissions) are recommended by the Premier who, as we have seen above, is nominated by the Chairman of the Republic. It acts as the executive of the National People's Congress and its Standing Committee and works under the constant supervision of the latter. Since the State Council, with over 40 members, is rather a large body, it can meet in full session or there can be a meeting of the Premier and the Vice-Premiers, of whom there are ten (some being concurrently heads of administrative departments).

Administration in China is, generally speaking, organized on three levels: the province, the county and the hsiang (the smallest rural area), with cities and towns enjoying a status corresponding to their size and importance. Very large cities may have the status of a province - three do so at the moment. They and some lesser cities are further subdivided into urban districts, which have the status of counties.

For every local unit, whether it be a vast province like Szechuan, the great metropolis of Shanghai with its six million inhabitants, or a small hsiang with a population of a few hundred, there are a People's Congress and a People's Council, the local equivalents of the National People's Congress and the State Council.

Side by side with the local government system described above, which is uniform throughout the country and not at all complex for a large country like China, stands the system of self-government in the national autonomous areas.

China is a multi-national state. In areas where nationalities other than the Han form a majority or where there is a substantial minority requiring such measures, national self-government is encouraged. Here the system of local government may vary from the general pattern. Autonomous national regions correspond in status to the provinces, and autonomous counties to the counties. In some places there is also an additional level between these two which is called an autono-

mous chou and has no counterpart in the general system. The chou are established in national areas more complex than a county but not sufficiently large or clearly-defined for a region.

While China is a multi-national state, it is also a unified one. All autonomous national regions come under the control of the Central Government, while autonomous chou or counties come under the governments of the provinces of which they are a part. With regard to finance, public security forces and local legislation, the autonomous areas have greater latitude and their local government organs may differ from the usual ones. Such latitude, however, is exercised within limits defined by the National People's Congress.

The first National People's Congress adopted two organic laws relating respectively to the organization of the People's Court and basic judicial procedure, and the People's Procuratorate.

The judicial structure consists of the primary and intermediate courts, high court and the Supreme Court. Primary courts each cover a county or its equivalent, each high court a province or its equivalent, and the Supreme Court the whole nation. The jurisdiction of an intermediate court extends over a group of counties or an autonomous national chou.

Most cases begin in the primary courts, though some which involve more serious offences may have their first hearing in higher ones. The first trial in any court must be carried out with the participation of people's assessors whose authority, both in matters of fact and matters of law, is equal to that of the judges. In general, one appeal is allowed and the judgment of the court appeal is final.

The organization of the People's Procuratorate is parallel to that of the courts. The procaurators, besides acting as state prosecutors, have the authority to see that the law is strictly observed by the administrative departments of the State Council, the local organs of state, public officials and all citizens.

The President of the Supreme Court is elected by the National People's Congress; the presidents of lower courts are elected by local people's congresses. All are responsible to their respective congresses and must report to them on their work.

In the administration of justice the courts are independent, subject only to the law. Since the law is made by the people there is no contradiction between the overall supervision exercised by the people's congress and the independent function of the courts.

Such, in brief, is the state structure of the People's Republic of China as laid down in our Constitution and as it exists throughout our country today.

Reading #2: Election in the Countryside by Hsiao Feng*

For several months now, China's first nationwide election movement has been sweeping the country, opening new vistas of political activity for the people. Everywhere, and particularly in the agricultural areas, one of the achievements of the movement has been the awakening of women to fuller participation in public affairs. All these features were well illustrated by what happened in Tsaikungchuang, on the western outskirts of Peking.

The basic rural electoral unit is the hsiang (an administrative unit composed of several villages). Tsaikungchuang, with its eleven villages, belongs to this category. The registration of voters there began last June, at the height of the busy season. The peasants were at work day and night on their wheat, corn and vegetable plots. String beans and strawberries were just being got ready for the market. When representatives of the Peking municipal election committee, sent to start off the campaign, arrived in Tsaikungchuang, it was already dark, but the squeaking of water-wheels could still be heard.

The next morning the vistors helped the local government personnel and peasants active in social matters to form their own local election committee. The committee had the job of propagating the election law, making peasants fully conscious of their rights, and carrying out the registration. After this was completed, it was their task to divide the whole body of voters into small groups for more convenient discussion during the period of nomination of candidates. Finally, they were to record the actual votes cast. To be elected were 35 deputies to the hsiang people's congress, who would in turn elect, from their own number, the hsiang people's government and two delegates to the people's congress of the next highest administrative unit, the district.

From the beginning, the committee had to face many problems. One was to carry out the campaign without interfering with agricultural work. The peasants themselves insisted on this. Things were so busy that they grudged even the hours spent at mutual-aid team meetings necessary to the work itself. They were still not too clear about what the election had to do with them, and if they thought it would hurt production they would lose interest altogether.

The first way the committee tried to tackle the difficulty was to borrow a loudspeaker system from a nearby building project, so that they could speak to the peasants in the fields. This did not improve

*China in Transition: Selected Articles form China Reconstructs (Peking: China Reconstructs, 1957), pp. 57-63.

matters much; it was no substitute for personal contact. Yet to get people to meetings was very hard too. The mutual-aid team headed by Mao Ching had nine men away on a building job and was tilling their wheat and sorghum plots with its remaining manpower. The team's wheat was ripe, the sweet potato fields badly needed weeding and the peasants were at their wits' end as to how to manage. The members of the committee realized that success or failure in the local campaign hinged on whether they could solve this knotty but typical problem. So they went to all the other mutual-aid groups in the hsiang and asked for volunteers to help the hard-pressed team. They also talked to the nine men working on the construction who agreed to put in extra time in the fields when they came home at night. Soon the urgent jobs had been done and Mao Ching, the teamleader was so relieved that he agreed to take on the chairmanship of one of the election groups.

In the registration of voters and the concurrent taking of the nationwide census, four booths were set up in the fields. When even queueing up at those proved burdensome to the peasants, still another method was adopted. The election committee went out to the fields in the noon work-break to take names and do the registering. They also visited homes to list the housewives, the old and the children.

Another thing that had to done was to help women become active in the campaign. Under the laws of new China, women have equal rights with men in all respects, including the right to vote and be elected. It is the policy to see not only that they participate in every field of productive work but also that they are properly represented in the organs of state power, so that their needs and desires may be met by the government. In Tsaikungchuang, as elsewhere, women formed about half the population. Some were busy with household duties and children, but most worked in the fields, having received land in the land reform in which they had shown themselves determined fighters. Since that time, however, they had taken little part in public matters. The women's association was dormant and one could still hear, among the old women, such sayings as: "We eat the leftovers; let the men manage affairs."

The election committe itself was formed with four women members who were natives of the hsiang. Through them contact was made with several young girls who had done public relations work in the various villages and had good friends in many a household. These young girls grasped the importance of the elections readily. They accompanied the election committee members on visits to talk to the local women. Because the local government personnel had paid little attention to them in the past, these women were surprised, but they made the election workers very welcome. Good relations were quickly established. Women began turning up at meetings, many with their children. The older ones stopped referring to themselves as "eaters of leftovers" and came too, bringing stools to sit on and following the proceedings with the greatest attention. If one didn't see it with one's own eyes, one would hardly beleive that our rural women, so long home-bound, could develope such an enthusiasm for politics.

In Tsaikungchuang, even though the women worked in the fields and many had become model labourers, they had seldom been included in important discussions. Kuo Chien-chen, for instance, the wife of the hsiang chairman, was respected by everyone in the mutual-aid team to which she belonged for her conscientiousness in work. But when village meetings or even meetings of her own mutual-aid team were called, nobody ever bothered to tell her. When someone had suggested it, the answer was: "She's fifty already. Being out in the fields all day is hard enough. Why disturb her any more?" But when the committee invited her to an election meeting Kuo Chien-chen not only did not feel that it was an imposition but was very happy to be asked. Before long she was one of the hsiang's 60 electors-group chairmen, and among the most active.

The lists of voters, written in bold black characters on red paper, were posted in the villages nine days after the registration. Before they had been up for ten minutes crowds gathered around them despite the drizzling rain. Mothers came out with their children, over whom they carefully held umbrellas. Some of the women had used their legal option and registered under their maiden names. Thus Wang Shu-hsien appeared as Shih Shu-hsien and Wang Chao as Chao Shen-ehih. Many who read the lists wondered: Who were these people? Why had they never been seen in the village? When they finally made the connections they couldn't help smiling and laughing. Happiest of all were the women themselves. It was something undreamed of to have their names in such a place, for everyone to see.

The next step was the discussion of nominations in each group. First, there was much talk about the desirable and undesirable qualities in a candidate. Sentiment was strong against putting up bossy people, or hot-tempered one whose eyes "pop out like buns when they are annoyed". But after a while it was decided that good temper and honesty were also not enough. It was necessary to have representatives who had shown that they could get things done, and who would therefore make able public servants. But what constituted ability? Some said the important thing was to get around the hsiang and talk to everyone, so they suggested those who owned bicycles. Others insisted that education was a prerequisite, because "how can an illiterate get our wishes to the government and interpret government directives to us?" Still others said that knowledge of farming was most important, because every local matter was tied up with it, and that only good workers who could lead the people in production should be named. After long discussion, a list of the necessary qualifications was drawn up. "The candidate must be politically dependable and a good worker, have a sense of justice and be loyal to the people. He or she must have a good personal attitude, and be capable of leadership in production."

Having settled this general question, the next one was: who would fit the bill? Hot discussion arose. Some favoured one person, some another. Soon the nominations far outnumbered the number of deputies to be chosen, and all were so earnestly put forward that no one wanted to withdraw a choice. Now there were no more complaints

of too many meetings; it was felt that more were needed to thrash things out. After each gathering, groups of people stood around arguing far into the night. The elections became the main topic of conversation.

The hsiang Communist Party, the Youth League, Women's Association and other people's organizations put out a tentative list which was discussed along with other suggestions. The most time was spent in talking about the existing hsiang government personnel, who had been chosen among the local people for qualities shown in the land reform. Should they be re-elected? How could their work be improved?

Kuo Yung-hai, a propagandist for the local Communist Party committee was vice-chairman of the people's hsiang government. He was a poor peasant who had assumed his first public post in 1950. Because he consulted with the people in everything he did, his prestige was high. He was never arrogant with anyone who came to him, never delayed in what had to be done. An enthusiastic leader in production, he had always helped others with their harvests before attending his own. His selflessness was universally appreciated and the suggestion to nominate him was acclaimed by all.

Chi Yu-ho, secretary of the hsiang government, also won quick approval. Although he had a paralyzed mother and a new baby, nobody had ever known him to plead family burdens when there was work at hand, even if at night. He had a very clear mind and did not muddle things or make mistakes.

The voters decided, without dissent, to nominate these two men as deputies and to recommend that they be sent up to the district congress as well.

Not all the government personnel, however, had the same good reutation. One man, Wu Ching-lin, was widely disliked. After the land reform, he had managed to manoeuvre the division of the landlords' effects in such a way as to get a lot of furniture for his own use. What he liked most of all was to issue orders, and if anything was not to his liking he cursed and raged. When his name was discussed, one peasant got up and said: "Why talk about it? Now is our chance to depose this little emperor." This was the general opinion, and he was not on the list of nominees.

Much arguement developed around Fang Yung-kuei, the hsiang government chairman. His diligence was recognized: he was tireless and often stayed on the job, without going home, for days on end. He too had been a poor peasant and his record in the land reform was spotless. His habits were simple, his usual food was rolls of millet bread which he carried around wrapped in a cloth. In his work he was impartial. But he was also terribly impatient. If he thought of something, he expected everyone to agree that it was good and to do it on the run. At first very few were willing to vote for him.

At a criticism meeting which all candidates had to go through, one

person asked him: "Why do you always puff our your whiskers and pop your eyes? Why, if there are three ways of saying something, do you pick the most offensive one every time?" Even those who took his side said that he must change his bureaucratic ways. Hearing such comments. Fang Yung-kuei was honestly shocked. He got up at a meeting and said: "I'm just like a tree; if it isn't pruned it'll grow wild. Your criticism is the pruning I need. It will help me to serve you." After this the voters began to talk about his good points and decided to give him another chance.

Among the preliminary nominees who had not held public office before was a personable young fellow named Chang Yung-ping. Every body like him, everybody, that is, who hadn't had to work with him. In his mutual-aid team he wasn't popular at all. He had once been its chairman and had started off with big ideas about enlarging the team. But his leadership had been so poor that the members were always quarrelling and no difficulty was ever solved. Finally, the team members had replaced him with Yang Fu-hai, a very quiet fellow who did not make any sort of impression at all at first glance. Yang proved a very good chairman. The team put him up as candidate in the electoral group to which it belonged. In joint meetings of several groups, it challenged the nomination of Chang Yung-ping, whose name was dropped.

The election itself was on July 18, after discussion itself had continued for a month and most of the eliminations had already been made. Dressed up in their best, the peasants went to the hsiang polling centre, a big tree-shaded courtyard festooned for the occasion with red cloth streamers. The young people sang and carried flowers. The women wore gay cotton prints. The old men had combed and smoothed their beards with special care. There were even some blind people, stroking their voting certificates and smiling as broadly as anyone else.

Most of the people had already agreed on the names remaining on the list, and there was a big show of hands as each was announced. It was remarked that the wife of secretary Chi Yu-ho, who had been against his being a deputy because he would have even less time to attend to family affairs, nevertheless voted for her husband. What was more, her face shone with happiness when she saw every hand go up for him.

Chi Yu-ho and vice-chairman Kuo Yung-hai were elected. So was Chairman Fang Yung-kuei. Among the new deputies were seven women. Shih Yu-hsiang, of Manchu nationality, was a worker in the women's association. Tseng Shuhsing, a young girl, did public relations work in the village. The 35 deputies elected also included mutual-aid team leader Yang Fu-hai and the Youth League member Chang Kuo-ping. No section of the hsiang population remained unrepresented - the peasants, the construction and cement-factory workers, or the merchants.

Going back to their homes, the voters of Tsaikungchuang felt that they had carried out a very important task. More than ever, they felt

that the government and the whole country were their own. They were also happy that the election process had been so thorough. "Everyone chosen is fully qualified," said one woman, echoing the general feeling. "We didn't satisfy ourselves with second-raters. We picked the best people in the hsiang."

Resources appropriate to the topic "Role of the State Bureaucracy and Its Structure"

1. For additional general studies see Paul M.A. Linebarger, et al,. Far Eastern Governments and Politics: China and Japan (Princeton: Van Nostrand, 1956); George M. Kahin, ed., Major Governments of Asia (New York: Cornell University Press, 1958); Donald P. Whitaker , et al., Area Handbook for the People's Republic of China (Washington, D.C., U.S. Government Printing Office, 1972); S.B. Thomas, Government and Administration in Communist China (New York: Institute of Pacific Relations, 1953).

2. For translations of major governmental statements see Beijing Review (formerly Peking Review), a weekly magazine issued by the Chinese Government. Available from the Chinese Embassy in Washington. D.C. is a weekly Press Release which diseminates official information.

3. Relevant films, filmstrips and cassettes are:

TITLE	FORMAT		SOURCE
Face of Red China	16mm	1958, B/W, 16 min.	U. of Michigan
Inside Red China	16mm	1966, B/W, 30 min.	U. of Michigan
China - A Class by Itself	16mm	1979, B/W, 52 min.	U. of Michigan

4. See the following references for more specialized studies of the state bureaucracy: Jurgen Domes, The Internal Politics of China, 1949-1972 (New York: Praeger, 1973); James Chieh Hsiung Ideology and Practice: Evolution of Chinese Communism (New York: Praeger, 1972); John M.H. Lindbeck, ed., China: Management of a Revolutionary Society (Seattle: University of Washington Press, 1971).

Learning Activities for the unit "Politics and Decision Making"

1. Prepare thorough biographical sketches of Mao Zedong (Mao Tse-tung), Deng Xiaoping (Teng Hsiao-p'ing), Hu Yaobang (Hu Yao-pang), Zhao Ziyang (Chou Chi-yang). On the basis of this common preparation, discuss the impact of these men on recent Chinese history. What similarities and differences do these men possess? Assess their relative importance.

2. Chinese Communist leaders have many different concurrent positions. Using standard biographical materials see how many positions you can identify.

3. Find and fill in the American counterpart organizations to the Chinese State Council:

STATE COUNCIL	UNITED STATES
Minister of Foreign Affairs	
Minister of National Defence	
Minister in Charge of the State Planning Commission	
Minister in Charge of the State Agricultural Commission	
Minister in Charge of the State Economic Commission	
Minister in Charge of the State Capital Construction Commission	
Minister in Charge of the State Scientific and Technological Commission	
Minister in Charge of the Foreign Investment Commission	
Minister in Charge of the Administrative Commission on Import and Export Affiairs	
Minister in Charge of the Machine Building Industry Commission of the State Council	
Minister in Charge of the State Energy Commission	

STATE COUNCIL	UNITED STATES
Minister in Charge of the State Nationalities Affairs Commission	
Minister of Public Security	
Minister of Civil Affairs	
Minister of Justice	
Minister of Foreign Trade	
Minister of Economic Relations with Foreign Countries	
Minister of Agriculture	
Minister of State Farms and Land	
Minister of Forestry	
Minister of Water Conservancy	
Minister of Metallurgical Industry	
Minister of the First Ministry of Machine-Building	
Minister of the Second Ministry of Machine Building	
Minister of the Third Ministry of Machine Building	
Minister of the Fourth Ministry of Machine Building	
Minister of the Fifth Ministry of Machine Building	
Minister of the Sixth Ministry of Machine Building	
Minister of the Seventh Ministry of Machine Building	
Minister of the Eighth Ministry of Machine Building	
Minister of Agricultural Machinery	
Minister of Coal Industry	
Minister of Petroleum Industry	
Minister of Chemical Industry	
Minister of Geology	
Minister of Building Materials Industry	

STATE COUNCIL	UNITED STATES
Minister of Light Industry	
Minister of Railways	
Minister of Communications	
Minister of Posts and Telecommunications	
Minister of Finance	
President of the People's Bank of China	
Minister of Commerce	
Minister of Food	
Director of the All China Federation of Supply and Marketing Cooperatives	
Minister of Texile Industry	
Minister of Culture	
Minister of Education	
Minister of Public Heath	
Minister in Charge of the State Physical Culture and Sports Commission	
Minister in Charge of the Commission for Cultural Relations with Foreign Countries	
Minister in Charge of the State Family Planning Commission	

4. Give each student two large black triangles on a sheet of paper. After they have studied the structure of both dynastic and contemporary governments, ask students to chart the relative position of subjects, officials and emperor, and that of citizens, cadres, and Party Chairman on the two triangles. Compare the percentage of officials and cadres or party members to the populace as a whole.

5. Distribute copies of the Chinese constitution to students and have them list: a) rights and protections for the citizens and b) responsibilities and obligations of the citizens to the state. Evaluate the need for a written constitution in defining the freedoms and responsibilities of citizenship.

6. The Chinese Emperor was subject to the Mandate of Heaven, and expected to rule with compassion, courage, wisdom and justice. The leader was expected to be father, teacher, and protector, in short, a superman. Compare the task of the Emperor to that of present Chinese leaders, in particular, Chairman Mao. To what extent is the present leadership still governed by a "Mandate of Heaven?" Find evidence of government response to the needs of the people, economically, socially, in times of catastrophe, and in times of war.

7. Lucian W. Pye, in China an Introduction, (Boston: Little, Brown and Co., 1972), p. 358, writes:

> "China's tragedy has been that none of its rulers, from the last of the Ch'ing through Mao Tse-tung, has been able to give the nation's very talented people the kind of government that could maximize their great capacities. However, each of these rulers has in a different way expressed peculiarly Chinese qualities."

Imagine yourself as Emperor or as Chairman of the People's Republic of China. What challenges would face you? What costs (social, economic, and political) would solutions entail? Have students compare their answers, and consider if the political ideals of either dynastic or Communist rule are attainable. What are those special Chinese qualities to which Pye refers?

8. Assign students to read the chapter "Valedictory" from Emperor of China, by Jonathan Spence. Ask them to reconstruct K'ang-hsi's rules for a good emperor from the reading.

9. Have students assemble the "Broken Squares" (directions from the Bay Area China Education Project), and analyze those techniques which brought success. In some instances, cooperation, in others, paternalism or dictatorship, even violence, may have led to the solution. Apply the lesson to the Chinese political systems, past and present.